Charisma Basilicon,

OR,

The Royal Gift of Healing

STRUMAES,

OR

Kings-Evil.

Swellings by Contact, or Imposition of the Sacred Hands of our Kings of England *and of* France, *given them at their Inaugurations.*

Shewing the Gift its self, and its continued use. Declaring all persons healed hereby, without any respect either to their Age, Sex, Temper, or Constitution; with the Manner, Form, and Ceremonies thereof, and divers General Rules for the meanest Capacity to find out the Disease. The best expedient to prevent poor People from unnecessary Journeys. The whole concluded with above Sixty admirable Cures, performed with, and without Gold; by His Majesties Benediction; by his late Majesties pretious Blood, and the like.

Written by *JOHN BROWNE*, Chirurgion in Ordinary to His Majesty.

Donec alteri Gentis Sanitatem in eodem spiritu.

LONDON: Printed for *Sam. Lowndes*, over against *Exeter-Exchange* in the *Strand*. 1684.

MUSEUM
B.M.S.
BRITANNICUM

TO THE
Right HONORABLE
AND
Right Reverend Father in God,
NATHANIEL,
Lord Biſhop of *Durham*,
AND
Clerk of the Cloſet to
His MAJESTY.

My Lord,

SInce our *Minds* do naturally *hunt after knowledge of Novelties*, and *ſcarce reſt ſatisfied with the preſent ſtate of things*, (*ſuch being the boundleſs limits of our Conceptions*): *Man is generally ſeen to meaſure the length of his Age by the*

fathom of his Knowledge: Judgment being as the President over all his Actions, whilſt Senſe and Motion becomes the two Interpreters of his will and pleaſure. As Hiſtory therefore is ever allow'd the moſt proper direction for the Life of Man, and Learning accounted the only Treaſure which can enrich the Mind: The one better teaching by example than Precept; the other making fuller Diſcoveries of Mens Lives and Actions. If the actions therefore of Princes may be granted the ſubjects of Hiſtory, ſure this of Heal-

ing

ing ought to take place, where it is not only to be recorded as History barely, but deserves registring amongst the most Divine Gifts, and Eminent Qualifications of their Majestick Vertues.

Amongst the best and greatest of which Worthies, I shall presume to present this Healing Vertue of our Dread Soveraigns, in which action he appears as the Soul to the Body; and is seen to maintain his three Nations in Health as well as Peace: as Nature does rule in her humane Empire with three Faculties, for as her Animal, Vi-

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tal, and Natural Faculties are kept up and preserved by their Nerves, Arteries and Veins, by which Mankind shews both his Motion, Sense and Life: So whosoever considers the daily Blessings our three Kingdoms do receive from his Sacred Majesty, must necessarily be convinced, That as the animal Faculties lodge in his Royal Head, which gives that sense to every affair we prosecute, so his Sacred Hands are sweetned with that sacred Salutiferous gift of Healing, which both supports the Body Politick, and keeps up the Denizens and

Sub-

Subjects thereof in vigor and courage.

And if we can give Faith to the vertues of inanimate Elements and Vegetables, as Stones, Herbs, Plants, and the like, what shall we allow the Living Stones of the Church, our Kings and Queens, its Nursing Fathers and Mothers, where we shall find both their hands most admirably qualified? In whose right Hands are the Nerves and Sinews of the Church and State, which gives them that decent Form, orderly Motion, and admirable Discipline we see them enjoy.

In

In their Left, we see the life and spirit of the three Nations supported and preserved by their miraculous Gifts of Healing: and as the first established them the Defenders of the Faith, the second confirm'd them the Preservers of their People: The one displaying the Royal Emblems of their sacred Piety and Justice: The other engraving the Remarks of their sovereign Clemency and Charity. The former, making the whole World pay Veneration and Reverence to our English *Kings, and their Royal Names: The later, illustrating*

ſtrating with wonder the ſacred Riches of their Divine Natures: Their Royal power manifeſting their Majeſty, and this ſoveraign Gift of Healing, their higher Rays of Divinity. And as one does adminiſter Order and Peace, which gives life and being to Devotion; ſo the other brings health and eaſe, which keeps up Society, and makes Communication flouriſh in a Nation.

As Nature therefore, the Miſtreſs of Society, does evermore prefer publick before private Good, and Man was born for converſation ſake;

ſo

ſo by the ſtream of Duty, I have preſumed to Elect your Lordſhip as the beſt Patron of this Treatiſe, Entituled, The Royal Gift of Healing. *Where if Congruity makes Dedication bear correſpondence with Deſign, I'm ſure I am very happy in my choice, if Your Lordſhip will grant me the freedom of my Election; Where although I begin the ſhew of my Devotion with a mean* Sacrifice, *wrought up by an unskilful hand, yet I hope your Honor will not meaſure my good-will by the value of the Preſent, but by the brightneſs of your own Goodneſs,*

neſs, who are a great Maſter of Excellent Learning, Religious Life, and Pious Converſation. My Lord, The eminent and well-deſerved place your Honor enjoys in the Kings preſence, as well as in his Princely and Royal Palace, being Clerk to the Cloſet of his Sacred Majeſty, do's not only place you near your Soveraign, but puts you at his Right hand, by whoſe clean hands the Royal Gold which is uſed at our daily Healings, is preſented to our Sacred Majeſty. And this makes you as great a Judge as Obſerver of theſe his wonder-

ful

ful and miraculous Cures so frequently made good by his Sacred Hands: the which as they have been infinite in number, so ought they to be accounted miraculous in their Nature. Your Lordship hath been a sufficient witness hereof, and can justifie the Effects and Events of the same to all the World. But lest I may seem tedious to your Honor, well knowing the minutes of Great Men are Sacred, and not to be invaded by every little Address, I commit the ensuing Discourse it self (whereof I claim nothing to my self but the Faults) to

Your

The Dedication.

Your Honorable Patronage, Begging pardon for my presumption and lapses, humbly presuming to write my self,

My Lord,

Your Lordships most obedient and faithful Servant,

John Browne.

The Dedication.

Your Honorable Patronage,
Begging pardon for my pre-
sumption and lapses, humbly
presuming to write my self,

My Lord,

Your Lordships most
obedient and faith-
ful Servant,

John Browne.

To the Reader.

Kind Reader,

IN this I have given thee the first on-set, who mightst otherwise well wonder to see me so suddenly again in Print; (the truth is, I cannot well blame thee) Perhaps thou, like some others, may'st think me vain-glorious; as also suppose that I pretend to know, that I may be publickly known in Writing. But assure thy self, the Vanity of the Writer shall never poison the Nation with his Winter Endeavors, nor give Mankind the trouble of a Fly with any more of his Summer Undertakings.

The Matter hereof, however mean it is, I call it my own. And although others may refresh them,

themselves with the sweet Flowers of Rhethorick, or please their fancies with the gaiety of its smell; or satisfie their humors with the beautiful Tapestry of its Figure or make: yet whoever shall lend this a few hours Reading, will find this mean Production to be the Issue of an elaborate Endeavor. Wherein although I have shewn my half Follies to the Worlds diversion, if my Zeal, or publick Respect made me so apparently idle, I hope the Ingenuous will with better Caution pardon my rashness. And although it cannot be denyed that I have been as great a Scribler in Chiurgery, as almost any of my Time and Age; yet I have this as my Guard, I never yet Writ or Published any thing, which did not bear my own Name: Neither was this

ever

ever purchas'd by the easy terms of Familiarity, but forc'd from me by the strong hand of importunity, or desired by the venerable and just demand of such Nobility as were able to give Life to its intended design, and shelter to the work it self: I being never tickled hereto by the itch of Printing, or puft up with the publick desire of Ostentation, but readily yielding a generous obeysance to universal conversation, as well as satisfying some Friends, who put me upon this work in my own defence; not miserably attacht, or drawn thereto by the blind guids of Self-interest, and common Fame, the two general Harlots of our present age.

The Truth is, in all my Books which ever yet saw Print, I never had the happiness of Read-

ing by another Mans Eye, or turning over my Books by another Mans Hand, but without any kind of assistance (but what I purchas'd by no mean endeavour from Authority) of mutual Physical help, or Chyrurgical co-operation; so that this may serve as a Salve to cure the Men of little Thoughts, as touching others. And amongst the rest, they may, if they will give themselves the trouble to Read all the Books I have writ, by the stile of the Penning, as well as the method of the Matter, with ease, see that they all had but one Father, which any honest Man, void of prejudice, may convince himself of, and every one else, but he that wears Spectacles, which are made of contradictory metal.

And since my skill for some late years past, hath been questioned, as touching this Disease, and my judgment thereof hath met with many uncivil rubs by some of our Profession, (altho I can't say many) my thoughts thereof might well have cool'd, and my resolutions chill'd, had I not with new supply taken up fresh courage to out-brave the spleen and malice of these desperate Opponents. But since I am obliged to give the world some reason for this my so ready appearance again in Print, to make good my former Assertion, *Necesse est ut aliquid hæreat*, and indeed to prevent any longer looking asquint, and lessen the mean Thoughts I have purchas'd, I like a good natur'd Fellow, have taken this task upon me, to demonstrate the Symptomatical

tomatical Appearances of the Evil, but every Man may see I am not afraid to appear for the Evil Cause, that is, to shew all the apparent Causes of the Evil in publick, more fully than hath hitherto been shewn; And since I have taken this publick resolution, I am as ready to defend the same, if I be at any time hereafter forc'd thereto by such Men of our Profession, who must be better satisfied.

And because I would not have this Treatise of the Evil march abroad without having its parts first viewed and examined, and see what shape it bears in the World, as well as Figure, that it may not appear monstrous evil, I have presumed the Favour as well as the Honour to get my Brother Mr. *James Molins*, one of His Majesties

ſuits Chyrurgeons, a Man of as great Reaſon and Judgment, as of Art and Experience to look into, and to trace this Diſcourſe all over in its Three Parts, before I deſigned it ſhould ſee the Light, whoſe approbation thereof with the moſt eminent of the Colledge, and His Majeſties Phyſicians; as alſo His chief Chyrurgeons, the which they have allowed by their Hands thereto, hath given Reputation enough to its Paſsport, and is a ſufficient Defence againſt all ſuch who may be ſo evilly minded to Treat it ill upon the account of the Author only. But leſt I only be thought to write with Vinegar inſtead of Ink, I come now to the ſubject Matter it ſelf, &c.

But to the Matter it self. When this *Royal Gift of Healing* doth present its self: I hope its Name bearing Majesty in its first Front, continued and maintained by many Ages of Princes, will be Argument enough to bless my Undertaking, and require your calm acceptance.

And as our Blessed Saviour, his Apostles, and good Men in former Ages enjoyed a Healing Vertue, as well as other Divine Qualifications, of Prophesying, casting out Devils, and the like; all which were transmitted to their Successors: So whosoever considers both the length as well as the strength of their Divine Qualifications, may likewise see, that as they abated in their number, so they lessened in their nature and appearance. And

since I have tract the steps of most Fathers, and shewn the Gifts of the Apostles and Holy Men, I shall begin next with *Edward* the Confessor, the first Undertaker of this great Work in our English Nation, known from the others of his Name by the Sacred Titles of Saint and Confessor. Of whom so much hath already been writ, and that with no sparing Pen of his praise, that I should but appear idle to live long on it. In the Discourse I begin with him as the first Curer of *Struma's*, by Contact or Imposition of Hands. The Design thereof, presents you with the Origination of the Gift of Healing proved, in which are delineated both its definition, and its efficient Cause, Man being allow'd the Instrument, and his Maker the Agent. In it are

shewn various Cures performed by diversity of Hands, as by the Apostles and good Christians; with the difference between Nature and Miracle, and the frequent use of these Miracles, even to the 600 year of our blessed Saviour, proved and made good by History and Authority.

Where Kings and Queens also, as Nursing Fathers and Mothers, have been always thus qualified with this Sanative Virtue ever since the Confessor, and *England* proved to have evermore kept up the same in the Regal Line, long before any other Prince or Potentate whatever. And although the French King doth Cure by Contact, yet he derived the same from the English by Sprig of Right, and he must evermore account our English Monarchs the eldest

Brothers

brothers thereof, confirmed by History, and made good by example, both which received this salutiferous Gift with their just Rights to the Crown, confirmed and made good to them at their Inaugurations. In this Treatise also you have the Chyrurgeons Duty laid down, who discovers the Disease by examining the same, by whom Certificates of the Sick People are to be taken in, and Tickets delivered out to them. Herein is also shewn a ready method for easing the Diseased of their tedious journeys, and a present remedy of sending them back: He brings them to His Majesty on his Knee, and delivers every sick Person to the Kings Sacred Hand to be Touche. The next concerned is the Clerk of His Majesties Closset, and Chaplains, the First presenting the Gold to the King, the other Reading the Ceremonies and Prayers appointed for this purpose; in all which is shewn the great Charity, Piety, Clemency, and Humility of our Dread Soveraign; the

admirable

admirable effects and wonderful events of His Royal Cure, throughout all Nations, where not only *English*, *Dutch*, *Scotch* and *Irish* have reaped ease and Cure but *French*, *Germans*, and all Countreys whatsoever, far and near, have abundantly seen and received the same; and none ever hitherto, I am certain unto thereof, unless their little Faith (and Incredulity) starved their Merits, or they received His Gracious Hand for curing another Disease, which was not really evermore allowed to be cured by him: And as bright evidences hereof I have presumed to offer, that some have immediately upon the very Touch been cured; Others not so easily quitted from their Swellings, till the favour of a Second repetition thereof: Some also losing their Gold, their Diseases have seized them afresh, and no sooner have these obtained a Second Touch, and new Gold, but their Diseases have been seen to vanish, as being afraid of His Majesties Presence;

wherein

others also have been cured many without Gold; and this may contradict such who must needs have the King give them Gold as well as his Touch, supposing one invalid without the Gift of both. Others seem also as ready for a second Change of Gold, as a second Touch, whereas their First being newly strung upon a White Ribond, may work as well (by their Favour.) The using the Almighty to set times, and particular days, is also another great fault of those who can by no means be brought to Believe, but at *Good-Friday*, and the like particular seasons, this Healing faculty is of more vigor and efficacy than at any other time, altho performed by the same Hand. As to the giving of Gold, this only shews His Majesties Royal Well-wishes towards the Recovery of those who come thus to be Healed. This Gold being but at given as a Token of His Sacred Favour, and Pledge of His best desires for them

wherein In

In this Treatise also you have the marvelous and miraculous efficacy of the Blood of our late Sacred Martyr King *CHARLES* the First; wherein by strange Examples are discovered this efficacious Virtue of Healing, by many true Devotees of His Great Name, the which, altho stript of its Life, yet not robb'd of its vigor, made good by many, who collected the same in Linnen, and applying thereof to their Scrophulous swellings, by which they found immediate ease, and present relief. His very Prayers alone miraculously working and effecting the same in the time of His Troubles; and this also made good by eminent Authority.

The Reasons of their Ceremony and their Use, serving only as Prayers and giving of Thanks for the Sick, and their Recovery; these being nearer akin to the Solemnity, than assistant to the Cure, the bare Hands and Prayers of our Kings effecting the same to a

Miracle

Miracle; the which Sanative Gift hath for above 640 years, been confirmed and continued in our English Princely Line, wherein is not so much of their Majesty shewn, as of their Divinity; considering the Liturgy thereat used is Holy; the Reverence of the Ceremonies performed with all Decency; he that exerciseth it being thereto call'd by Divine appointment: The Author of the whole Work being the Holy Ghost, and the Gift thence arising; Where God is only Worshipped, His Holy Son Venerated; The King thus Sacredly Gifted, and His poor and diseased Subjects perfectly cured; where no difference is made between Peer and Peasant, delicate or deformed, not acted in the dark, but in the face of His People, in His Royal Palace, and places appointed for Divine Worship, in his Masters Temple; where the Holy Spirit meets His Sacred Hand, and sweetens the same with its Sanative Virtue. In the consummating therefore of

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the whole, you have the variety of Opinions shewn about this Curative method; concluding the same with many Historical Illustrations of strange Cures performed by their Sacred Prayers, Touch, Blood, and the like.

And now altho this rich lading hath been hitherto hid from the publick view of the curious Eyes of strangers, and never as yet saw the face of Day, till unhappily pussit forward by my mean Pen; I have presumed to offer it as necessary, that this Princely Vail might no longer be kept over our Nations, but that all the World may admire our English Isle, and have the most Venerable and Sacred Thoughts of her Mighty Monarchs, who thus can banish Diseases by their Touch, and heal the Countrey Infirmities by their Sacred Hands. I hope this small labour will get so much kindness in the World as to raise Men of greater parts to polish and refine this Discourse, which appears as it were a *Chaos*, or indigested lump; If its greatness of Cures be not sufficient

ficient to make it pass current, I hope the certainty of its reality may advance it, having taken what is herein writ from the infallible testimony of mine Eyes, in a great part, the which, altho perhaps they may not be allowed the quickest sight, yet they have several times had the Honour and Advantage of reiterating their speculations, as to these His Majesties Healings. And if he which vieweth a long time, altho his Sight may not be of the best, yet doth commonly see more, than he that looks hastily, be his Eyes never so good: so I who for several years have had the opportunity of seeing, as well as the late Honour of Waiting at these great Solemnities, have certainly seen as much as I write, and can confirm the same with more certainty, altho with less Eloquence. And where you meet other Authorities, you meet their Names in the same line with their own observations; about which also I have been as careful to take the valuable measures of Truth, as the Worth and Quality of the Contributors.

And now kind Reader, if thou dost

deteſt Anarchy, and expect to ſhare in the good of this Bleſſing, acknowledge thy own happy Nation and preſent Government, where our preſent Bliſs, and Engliſh Intereſts are ſafely wrapt up in the ſafety of our Prince, as well as in our Religion; where its Diſſenters are daily ſeen to crumble into Atomes, and its Churches Enemies ſo cowardized, as not daring to tread any longer on Engliſh ground; where the greateſt Sects are found ſhifting themſelves under divers marks, aſhamed of their own Follies, and frightned by their own inconſtancies. Let every Loyal Subject therefore, (for with any of the Canting Tribe, I hope this will never get favour) offer publick Thanks and Prayers for His Majeſties Sacred Health and miraculous Preſervation, who Cures not only His Subjects, but Preſerves alſo His Three Kingdoms in Peace, Order, and Tranquility; under whom I may preſume to conclude, That *England* doth enjoy as many more Benefits and Bleſſings, than ever *Rome* did ſuffer Miſeries and Calamities under the greateſt Tyrant.

Vale.

From my Houſe at Charing Croſs.

THE THIRD BOOK,

In which are Ten Chapters contained.

Chap. 1. *This sheweth whether there be any Gift of Healing.*

Chap. 2. *What this Gift is, when and how often used.*

Chap. 3. *Whether Diseases curable or incurable.*

Chap. 4. *How long it hath been in use.*

Chap. 5. *All Persons cured hereby without any respect to their Age, Sex, Temper, or Constitution.*

Chap. 6. *This shews it a particular Gift to the Kings of England and of France.*

Chap. 7. *The manner and form thereof.*

Chap. 8. *The certainty of its Cure, and its admirable Effects.*

Chap. 9. *This doth resolve several Doubts about the same.*

Chap. 10. *Several miraculous Cures performed by His Majesties Sacred Hand.*

AN

AN ELENCHUS

Of the things contained in

CHAP. I.

THe Origination of this Method of Healing proved.
Whether every one may pretend to this Gift.
Christ the first Author of Healing.
These words explained,
They shall lay their hands on the Sick, and they shall recover.
Whether Apostles after Christ had this Gift of Healing.

CHAP. II.

The Definition of this Gift.
Its Origination and Duration proved.
The frequent use thereof.
Gods assisting hand gives perfection to the Cure.
The efficient cause of Healing.
Whether this be inherent in Man or derivative from God.
Man the Instrument, God the Agent.

CHAP. III.

Apostles and good Christians allowed to Cure Diseases in former Times.
This Disease allowed Natural.
The difference between Nature and Miracle, shewn by St. Augustine.

CHAP. IV.

Its long continuance proved in the Church, out of the Testimonies of various considerable Authorities.
St. Augustin's *miraculous way of Curing, declared by* Possidonius, *a little before St.* Augustin's *death.*
Frequency of Miracles to the 600 *Year of Christ, proved by History,* &c.
Some Cures wrought in the Church after the time of Gregory.
St. Augustin's, *and others Miracles refuted.*
The Diuturnity of Miracles, proved by Authority both of Ancients and Moderns.

CHAP. V.

Pious Men enjoyed this Gift of Healing, proved by Gregory.

Fal-

Fallacies, and Cheats, Impostures, Witchcrafts, and calling up lewd Spirits to procure Cures.

If any Miracle wrought, this is to be attributed to the truth of the Church.

CHAP. VI.

Out of divers places of Scripture, Kings and Queens as Nursing Fathers and Mothers, thus qualified.

Divers Gifts given unto Men, but peculiar Gifts to Kings and Queens only.

Of the Gifts of the Kings and Queens of England.

Edward *the Confessor, the first Curer of* Struma's, *or Evil.*

The French *Kings endued with the same Gift.*

The French *had this Gift, after the Kings of* England.

Our Dread Soveraign doth excel his Predecessors herein.

This Gift given him at his Inauguration.

CHAP. VII.

The Chirurgions duty to examine the Evil, so commonly called, to take Cer-

tificates, deliver out Tickets, and make ready for the Healing.

The Ceremonies thereof laudable,

How the King toucheth, and

How he puts over the Gold.

A Recital of the Prayers and Services.

The Piety, Charity, Clemency, and Humility of the King shewn in the Operation.

CHAP. VIII.

The admirable Effects and Events of His Majesties Cure.

Many strumous people Healed, coming from all parts.

Whether all are cured by His Majesties Sacred Touch.

The reason of such who are not Cured thereby.

Some not Cured by His Majesties first Touch, who upon the second have been perfectly Healed.

Others upon selling or losing their Gold, their Distemper hath seized them afresh.

Those upon his Majesties second Touch have been healed again.

The Touching upon Good-Friday, a foolish belief only that it should have any greater

greater efficacy than at other Times.

Many Cured without Gold given; this shewing that Gold is not the great Ingredient.

A very great folly of some, insisting upon the Change of His Majesties Gold at their solemn Tomb.

Some Cured by his late Majesties precious Blood, having rubb'd their Evil swellings therewith, with either Handkerchiefs, or other Linen distained with the same.

The imposition of the Gold over the sick folks Necks, is only as a well-wishing of Health to the Sick, and does declare His Majesties Royal Charity to them who come to be Healed.

The Reading the Scriptures used at this Ceremony, relates to a Benediction for the Recovery of the Sick who thus do come to be Healed.

CHAP. IX.

Divers Men of various Opinions as touching this.

Ill affected Men, and Dissenters, are of too little Faith to believe this Sanative Power.

The whole Ceremony used for the Recovery of the Sick.

CHAP. X.

This Concludes the whole, with about 70 wonderful and miraculous Cures, performed by His Majesties Sacred Hands.

THE

THE *Royal Gift of Healing.*

CHAP. I.

The Origination of this Healing Method proved.

THat *England* hath her particular Diſeaſes, as well as any other Country or Nation whatſoever, is ſo great a Truth, that no conſiderate Man can deny. And to view thoſe many Diſtempers which have lately crept into the World (altogether unknown to the Ancients) eſpecially with us in *Europe*; as the *French Pox*, *Scurvy*, *Rickets*, *Struma's*, or *Kings Evil*, Swellings ſo commonly called, may well put a ſtrange Face upon the Earth: Their proper Reaſons and Cauſes being as yet lock'd up from Humane Underſtanding. The truth is, whether theſe do happen by viciſſitudes of Things, Sins of the People,

ill

ill Habits, or worse Constitutions, we cannot so easily satisfie. Sure I am, Sin is as great a procurer of this, as it is of any of the former Diseases; for we daily see it sporting its self slighly under several Disguises to afflict the Sons of Men.

But having in my former Treatises been more large as touching this, I shall presume, with hopes to offer, that there is no Christian so void of Religion and Devotion, as to deny a Gift of Healing: A Truth as clear as the Sun, continued and maintained by a continual Line of Christian Kings and Governors, fed and nourished with the same Christian Milk, which Divine Healing Faculty did arise from the first time of Christianity, having thence been derived from the great God of Heaven and Earth.

Hence may we presume to take a view, and behold the great Monarch implanting Soveraign Dignity on his Earthly Majesty; giving him his Laws, making him his Vicegerent, guarding his Tongue, preserving his Lips, blessing his Hands with this Sanctiferous Gift, and defending his Body from outward Injuries and private Plottings.

tings. Thus we read, *Prov.* 16. *Divination lodgeth in the Kings lips, in Judgment shall not his mouth err*, much less his heart, which is governed and directed by the Almighty: For as the division of Waters, so is the heart of the King in the hand of the Lord. And in another place, where there is plenty of Wisdom, it appears as the health of the Nation, much more in a wise King, as the Foundation and Basis of his People: For we are daily Witnesses of those great and Divine favors which are transmitted from above to his Sacred Majesty, ever denyed to his Subjects, as being too High and Holy for their reach and capacity. Thus Nature her self doth by a Chain of Causes carry us up to the acknowledgment of a Deity, by bringing every thinking Man to an Original of every successful Individual by course of Generation.

And as to this great Gift of Healing peculiarly given to his Gracious Majesties Royal hand, by the reception of the Holy Oyl which at his Inauguration he made use of, and which entitled him the Soveraign of our Nation. Where I shall further satisfie, that

England

England and *France*, as to their Kings, had the honor of receiving this Holy Oyl with their Sacred Titles, they being generally anointed in three parts, as hath been well noted. As firſt, on their Heads, to ſignifie their Glory: Next, on their Breaſts, to ſhew their Sanctity; and then on their Arms, to denote their Power. And from hence did ariſe the three equalizing Fames given to them, of being Holy, Sacred, and Divine. And from thoſe early days, whoſe Power and Sanctity was ever given to their Sacred Perſons; ſuch Perſon whoſoever ſhould dare to ſtrike upon the Sacred Ground on which they did tread, ſhould loſe his hand for this his preſumption. And amongſt the reſt of his Divine Favors beſtowed upon him, let this Sanative Faculty amongſt all Mankind, be reckoned one, which doth denote both his Right, Title and Merit, and as a ſecond Gift given from Heaven, by thoſe many Thouſands cured by him ſince his happy Reſtoration; and this acknowledged not only by the Perſons themſelves who have been thus Cured, but by relation of Phyſicians and Chirurgions, and others throughout

out his universal Realms and Dominions: all which in a great measure doth declare his excellent Charity which sweetens the Gift, as also his Piety and Clemency in granting poor Souls his Sacred and ready Touch.

The Origination of Healing proved.

We come now to prove the Origination of a Healing Faculty, and this is proved out of *Corinth.* 1. *c.* 12. *v.* 8, 9, 10. *For to one is given by the Spirit the word of Wisdom: To another, the word of Knowledge by the same Spirit: To another Faith by the same Spirit: To another the gift of Healing by the same spirit: To another the working of Miracles: To another Propheſie: To another the discerning of Spirits: To another divers Gifts of Tongues: To another the interpretation of Tongues.* And this Scripture alone is enough to prove a Gift of Healing.

Whether every one may pretend to this Gift.

The next Question which hence will arise, is, Whether every one may pretend to this Gift, or whether it be distributive to all persons at all times, and in all places? And this is as readily answer'd as the former: For when our Saviour ascended up into Heaven, he gave Gifts unto men; as to some the Gift of Wisdom, to some the Gift of Know-

Knowledge, to ſome Faith, and to others the Gift of Healing, and the like. And as in this no Man can affirm that he enjoys all the above-mentioned Qualities, ſo cannot any Man ſay that he is ſtript of all.

In the firſt Face therefore of the Primitive Church, as an Orient Gem, or Fulgent Adamant, did this Gift of Healing appear with ſplendor and admirable Form, ſo that the Church was perfum'd with its Divine Qualities, where was Wiſdom declaring her ſelf amongſt the Learned, whil'ſt others did as readily demonſtrate their great Knowledge; ſome ſhewing their Faith by their Works, others curing the Sick and the Lame: And whil'ſt ſome lent the World the ſweetneſs of their Diſcourſe, others as readily Propheſied of things to come. And thus according to their variety of Gifts, they had diverſity of Names given them: ſome being call'd Apoſtles, ſome Doctors, and others Prophets: ſome excelling in Virtue, others as richly qualified in this Gift of Healing. Thus when poor indigent Souls had ſought out Remedy from Phyſicians in vain, God in his own time ſent them eaſe by the

the assistance of his Holy Spirit, and made those rebellious Diseases which scorn'd Medicine, and trampled on the best of Remedies composed by the wisest Physician and most able Chirurgion, in a moment yield to Gods command, and retreat at His Majesties Sacred Touch.

Christ the first Author of Healing.

And might there any Question arise about the first Physician which cured by Touch, the Answer is very ready: The first and last, the best and greatest Recoverer of all Diseases is our Saviour Christ: For he ascended into Heaven, and gave gifts unto men: He past through *Galilee* and its neighboring Nations, curing those which were oppress with evil Spirits, the which he discharged from them by his Virtue, and the Holy Spirit; and not only these, but such as were troubled with the Palsie, Leprosie, Lunacy, *&c.* Incurable by others, as you may see Luke 6. and Matth. 6. v. 14, 15, 16. *When Jesus was come into* Peters *house, he saw his wifes mother laid sick of a fever; and he touched her hand, and the fever left her: and she arose and ministred unto them. And when the even-*

evening was come, they brought him many possessed with devils, and he cast out the evil spirit with his word, and healed all that were sick. And all this done without the help of Pharmacy, or composition of Medicine, for he cured by his own Virtue.

Matth. 19. & 21. v. 14. *And he departed from Galilee, and came into the coasts beyond Judea beyond Jordan, and great multitudes followed him, and he healed them:* Matth. 21. *and the blind and the lame came to him in the Temple, and he healed them.* Acts & Luke c. 5. 12. *And it came to pass, when he was in a certain city, behold, a man full of the Leprosie, who seeing Jesus, fell on his face, saying, Lord, if thou wilt thou canst make me clean; and he put out his hand and touch'd him, saying, I will, be thou clean, and immediatly the Leprosie departed from him.* All which does declare the brightness and clearness of our blessed Saviours curing and healing of poor Souls.

Whether Apostles and Religious men had this Gift of Healing.

We next proceed to Apostles and pious Men, where may arise this Question (Whether this Healing Faculty was transmitted to them?) It is without all contradiction that there were twelve which did share therein: But whe-

whether others arising from them had this Gift confer'd to them, and so transmitted to their Succession, will thus appear, from them being called into Society with them, *Matth.* 10. v. 8. Thus, *When he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of diseases.* Acts 5. *Heal the sick, cleanse the lepers, raise the dead.* And that wch gives greater light to this Answer, is, That not only *Peter*, and *Paul*, and *John*, the sons of *Zebedee* were thus qualified, but the other Apostles also; *and by the hands of the Apostles were many signs and wonders done amongst the people.* And Mark 6. v. 7. 13. *And there came a multitude out of the cities round about unto Jerusalem, bringing sick folks, and they were healed. And he called unto him the twelve, and sent them forth two by two, and gave them power over unclean spirits, and they anointed with oil many that were sick, and healed them.* God Almighty did wonderful works by the hands of *Paul* at his coming to *Ephesus*, so that from his Body were brought unto the sick, *handkerchiefs, and aprons, and their diseases departed*

from them, viz. And that of Publius's Father laying sick of a Fever and Dilentery, *Paul* visiting him, Praying with him, and laying his hands on him, he was presently healed; which is evidence enough to convince the transmission of this Gift from our Saviour to his Apostles. They therefore who will presume to put limits to the Almighties Power, or fix his Favors to particular Seasons, Times, Persons, orders of Men, or diversity of Places, must be allowed so far different from acknowledging a Benevolent Deity, that they do both lessen his Power, and call in question his Authority and Soveraignty.

The Knowledge of Man dies with him, as well as his hours and his age; but this Almighty Gift doth continue to the very last Age of the World, so that we may affirm, That not only the great Apostles, but their Successors, have been sharers in their most excellent Endowments, as well as in their Natures and Constitutions. This attending them as an expanded Pleasure of the Divine Will: for the Almighties hand is not shortned,

who

who saith, *He will be with his to the end of the World:* A Lesson too great for any Atheist to deny, and too good to be let slip without a Reverential acknowledgement.

CHAP.

CHAP. II.

Herein is ſhewn what this Gift is, and when, and how often uſed.

OUr firſt Chapter looks but as the Rigging and Sails of a Ship which we are Lanching into: This gives us the dimenſions and its proper uſes, where we are to examine, Whether this Diſeaſe be naturally curable or incurable, not hitherto fully deſcribed: And that we may not keep it too long upon the Sands, we ſhall find it the Gift of God which makes it ſail thus univerſally throughout the World, Fetching and procuring Health by the Holy Spirit to the Sons of Men, by whoſe aſſiſtance, one Man may as well guide her in her Curative Paſſage as an hundred.

And as this is a Gift or Grace beſtowed on Chriſtians, given to them by the Holy Spirit for the Cure of one or many Diſeaſes, and this by the Impoſition

position of their Hands on them, and Prayers, and Gold put over their Necks, is a great Gift beyond all dispute, and next to a Miracle done by any of the former Apostles. And that this comes from above, I hope no considerate Man will deny: For sinful Man can only call Sin his own. S. *Austins* joyned to this Gift, Charity, Mercy, Clemency, and Sanctity; these being as the four Pedestals on which this Royal Gift doth fix its proper Basis: It is performed by the Holy Spirit, from whom doth proceed every good and perfect Gift; and this is not given to all Men, nor to all Church-men, for every Man hath his particular Gift allowed him, and Health doth demonstrate the particular nature of Causes arising from the habit and use of the Gift. God Almighty having an Infinite, and Immense Goodness in him, not to be drained out by Time, or lessened by the utmost of Age. As therefore in the early Times of the Church this Gift received much Honor; so because we do live in Times which do bear equal weight, and share with the like Diseases; I ought to bring again to life this Divine Gift,

sent by the Almighty to our Sacred Majesty, thus exercised as the last and best Remedy. To him therefore be given the greatest Reverence and Honor, to whom the greatest Veneration is due.

The Definition of this Gift.

We come now to examine the Gift it self, what it is, as also in what times it was first used: And that I may enter the Scene without fear, Truth being my great General, I shall begin its definition which the Apostle makes mention of, *Cor.* 12. which declares both the efficacy and action thereof: For the greatest praise of this Gift consists in the action thereof. Who therefore shall presume to make any further doubt, but acknowledge, that he which hath this admirable Gift in him, may make use thereof at his own will and pleasure, for the Curing of poor Mortals which shall approach his Royal Touch? Sure there is none but inconsiderate Men, which either can or will deny this Healing Faculty, or make any question of it, and that it is as plain as it is Hereditary, is as ready to be assented to. For it is laid down as a general Maxim amongst the most

The frequent use thereof.

most grave Senators, That they which are best gifted, or do excel others either in Art, Wisdom, Knowledge, Oratory, or the like, most excellent Qualifications, those are confirm'd and establish'd upon them as Divine Habits running in their Veins, and excellent Qualifications going along with them throughout the whole course of their lives, and transmitted more or less to their succeeding Generations. And although these may seem strange to the Man less knowing, yet every Ingenuous and considerate Person which hath the rules of Understanding in him, will find, That Wisdom doth lodge in the Kings lips, and that the words of the Wise are as goads and nails fastned by the Masters of Assemblies: In the same manner, he that hath Faith, and is best instructed for the doing and understanding of all things, hath a greater degree of Divinity implanted in him. Heb. 11. v. 32, 33. *Thus by faith, the Fathers of old did overcome Kingdoms.* And what shall I say more? for the time would fail me to tell of *Gideon*, and of *Barack*, and of *Sampson*, and of *Jepthae*, and of *David* also, and of *Samuel* and the

Prophets, who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopt the mouths of Lions, &c. Faith being like Virtue, evermore active: And such as the habit of Humane Body is, such Fruits usually we shall find it yield, either to its excellency or demerit. But as to this Virtue of Healing, and the like sublime Qualifications, as of Prophesying, Gifts of Tongues, examination of Spirits, these do rise much higher than the former, for this puts Man upon the thinking and considering part. Thus when pious and good Men are stirred up by the Divine Spirit, they open Miracles themselves, and puts advantage to the best of Thoughts. Amongst these may I well place this most admirable Healing Gift of our Dread Soveraign, appearing herein as a fixt Star in the midst of his People, or as a greater Light among the lesser, distributing according to his own will and pleasure, of this his Curative Faculty, to his poor miserable and diseased Subjects of all Ages, Sexes, Orders and Degrees whatsoever, by which they are stript from their Diseases, and relieved

Its duration proved.

relieved from their Pangs, and this not palliated or dismist for a while, or done by chance or good fortune, but assured by deliberate and serious consultation, prepared thereunto by the Almighty Power transmitting his Holy Spirit for the better accomplishment thereof.

They must needs therefore be allowed no good Subjects, who dare deny this Sanative Faculty, which so many thousands have received even to a Miracle. And without doubt amongst the worst of Mankind, it must be allowed an Act of Grace, and a great and pious condescention of his Gracious Majesty thus to give ease and relief to every sick and lame Person, by his Sacred and gracious Touch, wherein and whereby we may see the Almighty revealing many things to his, which are denyed to others; which doth implant a greater Knowledge in them, and yet they do not enjoy all Science, the perfection of the Divinity whereof he reserves to himself: Neither are they ignorant or unknown to him, for were they so, where would be their familiarity with the Holy Spirit, by whom this great work

work is performed: for so oft as they have therewith been concerned, they would foreshew many things to come, as conversions of Republicks, ruines of Kingdoms, Death of Nobles, and many other the like Observations. This Healing Faculty is always present with and in the Almighty, his will consenting to his Soveraign pleasure, and in the profession thereof: and this is very useful and profitable, being conducted by a Divine motion or instigation of the Holy Spirit. For the Almighty hath given Man's will its certain limits, and hath circumscribed bounds thereto. But touching this Divine Qualification of Healing, whence it cometh, and what the efficient Cause thereof is, whether proceeding from the naked discourse of the words used at the Operation, or the Solemnity of the Pious and Religious action, or of any created Virtue arising hence, I shall presume to offer this as a Foundation against all Dispute whatsoever. That no Miracle, howsoever glorious, which we ever saw, read, or heard of, was ever done by an inherent Virtue created in Man alone, nor this of His

Gods assisting hand gives perfection to the Cure.

The efficient cause of Healing.

Whether this be in Man, or derivative from God.

his Majesties Royal Healing, procuring and affording hereby this Health to the Sick, which we daily see and find they do hereby purchase and enjoy: But those is and must be God Almighties hand going along with it, for no Mortals Virtue, or Piety, or Power, hath strength or efficacy enough in it to perform this Sovereign Curative Faculty: Nor can the Ceremonies or Vestments any wise effect the same; for as to these, those which were carried to *Paul* (*viz.*) the handkerchiefs and aprons, were only signs and tokens for begetting and confirming the Faith of those who were cured in *Paul's* absence. And for a more clear understanding hereof, this Gift which he received from the Almighty, was not fixed or tyed to his Body, and so much the less dispensible to the sick people which thus came to him for help, or sent to him, and which saw him not: But God wrought these Miracles by his hands, and his hand was the only Instrument by which this great Work was performed, whil'st his Maker was the great Agent thereof: Much less could the Ceremonies and Vestments procure

this,

this which are put upon it: Gods Hand is the hand of Health, and his Arm wants no strength to perform every kind of Cure beyond humane capacity. The which *Peter* well knew, when he tells us of a Man, *which was lame from his mothers womb, Acts 3. who seeing Peter and John about going into the Temple, asked an alms; and Peter fastning his eyes on him with John, said, Look on us: In the name of Jesus of Nazareth rise up and walk; and he took him by the right hand, and lifted him up, and immediatly his feet and ancle bones received strength, and went into the temple praising God.* And although *Peter*, through Gods assistance, did give this great cure to this Cripple, yet primarily he received this Divine Power from above, before any effect could be wrought. And that also is very remarkable, *Acts 9.* when *Peter* did pass through all Quarters, arriving at *Lydda*, where he saw *Æneas, who had kept his bed eight years, and was sick of the palsie, and Peter said unto him, Æneas, Jesus Christ make thee whole, arise, and make thy bed, and he arose immediatly.*

God the Agent, Man the Instrument.

This shews the great Gift of the Al-

Almighty, performed by the leſſer inſtrument Man, even as the Sun is no ways leſſened in its ſplendor by the light of the Moon, or leſſer Stars: For thus Man doth receive this Gift from the Divine Giver, as the Moon and leſſer Stars do borrow their light from the Sun: For the Almighty doth diſplay and communicate his Gifts to Mankind, whoſe Rays are implanted in his mind, clear'd up, and freed from all cloudineſs, there to be kept in him as his choiceſt Treaſures and Divine Qualifications. Thus therefore Man muſt be allowed the Organ and Inſtrument, God himſelf the chief Agent and Maſter of the Operation, Man being his ſervant, which receives the honor and glory thereof: and by this Divine and Humane conjunction, thus moſt excellently agreeing together, this moſt admirable Healing Faculty is thus produced for the benefit, advantage, eaſe and cure of many thouſands of poor, miſerable, ſick, lame, and diſtempered people.

CHAP.

CHAP. III.

Whether Diseases Curable or Incurable.

WHat the *Struma* is, or *Kings Evil*, so commonly called from the Kings healing thereof by his Sacred Touch, I have already satisfied in my second Book, wherein is shewn both its Definition, Causes, Presages, &c. For the unravelling this skain, spun out of so many fine threds, in which are found many knots about curing Diseases curable or incurable: We must begin to unty it in its proper place, by examining its Age and Duration. Thus *Paul*, when he cured the Father of *Publius* of a Dissentery and Fever, the Cure was admirable, although both the Diseases naturally curable; for a Fever we see, be it never so vexatious, its forced to quit its station by true Physick and a right method used. The Dissentery also is as readily conquered and by the like means

means. When our Blessed Saviour also cured the Palsie, or the Hemorrhagy: No man can deny but that both these Diseases in themselves are curable, but our Saviour cured these by his own Power, which by others were not to be performed but by proper means; and therefore this ought not to be allowed an ordinary way of Healing.

Hence Christ forbids not the curing of the Sick by the hands of Christian Kings, Princes and Governors, who do follow his Rules by Prayer and Imposition of Hands: For we have read of many Holy and Pious people who have cured Diseases after several manners, and where any thing of a Divine Influence is implanted, what should deny the hand thereof to declare the same? and although this Disease is natural, no question but this Method is supernatural, the which may be made good by Historical Illustrations. For as this *Struma*, or *Kings Evil* Swelling is a popular Disease (bred out of Matter and Blood, sent into the Glandules, and therein making a further bulk according to the Quantity of

Apostles and good Christians allowed in former times to cure Diseases.

of Matter fent thither) and ſparing neither Age or Sex, apt yet curable if any man conſiders its nature well; unleſs it be ſuffer'd to run into a great extream, whoſe Malice bids defiance to all Cure, the time being neglected which might more mildly have given it its diſpatch: and ſince its Curableneſs or Incurableneſs conſiſts in its Matter, it muſt needs truckle to him who hath this Divine Gift of Healing tranſmitted to him. And as a further advantage in the clearing of this Point, we never ſee his Sacred Majeſty enquiring into the age of the diſeaſed, or the Diſeaſe it ſelf, being relative either to youth or old age, Men, Women or Children, rich or poor, all which he cures by his Sacred Hand; with ſome Ceremonies and Prayers therewith annexed for the Poor thus waiting on him for their Health and Recovery: The which I have had the Honor of being an eye-witneſs in the Place and Quality which his ſacred Majeſty hath been pleaſed to conferr on me, as one of his Chirurgions attending at this great Solemnity, where I muſt, with St. *Auguſtine*, preſume to Offer, that this great Gift of his

may

may well compare with a Miracle and we ought to give it the ſame name, if not allow it the nature thereof, when we ſhall ſee ſo many Diſeaſed People come from all parts of the World, even tired out of their Lives by their Diſtempers, and perplex'd with troubleſome Swellings, thus readily to gain Victory over them, and become ſound, and ſtript from all their enormous Swellings; and this with extraordinary ſpeed, only by the application of his Sacred Hand, and this ſeen to be done without, and beyond all expectation of the poor People themſelves, their Friends or Relations! their Faith being as a great Ingredient to this Compoſition. All which may well enough come within the Pale of a Miracle, being done beyond our knowledge and the courſe of Nature.

St Auguſtine, Lib. 6. Contr. Fauſt. cap. 3. includes these thus diſtinguiſh between Nature and Miracle in its diſcriminance. We commonly call that Nature which is known by its courſe and cuſtom. On the contrary, when God works or makes any thing beyond this, this properly comes under

The Difference between Nature and Miracle.

the notion of Miracle. Under which laſt, this Gift of Healing may well take place, whoſe miraculous Efficacy, although there may be ſome inequality with it with Miracles, yet the Dignity thereof is to be admired, and the uſe and benefit thereof being not much unlike, they ſhould bear alike date with us.

Chriſt tells his Apoſtles, *That thoſe who believe in him, the works which he did, they ſhall alſo do, and greater than thoſe: and whatſoever they ſhall ask in my Name, that I will do, that the Father may be glorified in the Son.* Amongſt the reſt of Miracles, may be reckoned the falling back of the Sun, and the ſtanding ſtill of the Moon; both which do declare the Divine Will and Omnipotent Power of the Almighty. But to give ſight to the Blind, to make the Lame walk, to give Life to the dead, and cure to the ſick of their Diſeaſes, and this only by the Impoſition of Hands, is much greater: wherein is ſhewn a greater Meaſure of Divinity, which ought to be reckoned amongſt the greateſt of Miracles.

Rarefaction and Denſation of Air, or

or resolution of the same into drops, by the Prayers of *Moses* and *Elias*, is a thing very great and stupendious: Yet this is no Miracle. To give Health to *Struma's*, to help the Paralytick, and to discharge and banish other Diseases, may not seem strange to a knowing Physician, and to an able Chirurgion, where a curative Method is used according to Art: But to Heal by the Touch, or by Contact, and by Devotion of Prayers, to procure Health to the Sick, and to banish Diseases from poor Mortals without the help of Medicine; and this done immediatly, this ought not to come much beneath a Miracle.

CHAP. IV.

How long this hath been in uſe, and when began to flouriſh.

THat the apoſtles have had this gift beſtowed on them, hath already been ſhewn and made good: And that their Succeſſors have been ſharers therein with them, may be cleared as bright as the Sun. For no Age of Chriſtians, by the light of Examples, hath ever been without it, although ſome Ages hath had it more frequently than others, and the Repetition of its admirable Effects hath frequently evinced and made this good. That we may therefore ſatisfie all Objections, and prevent Calumny where ever it may meet or offer its ſelf, we ſhall introduce ſome Examples of long continuance.

Its long continuance by Teſtimony of Authorities.

St. *Auguſtine* writes, That few Miracles hapned in his time, neither were they permitted to laſt long which ſo hapned.

hapned. Thus he writes, *Lib. de vera Religione, cap.*25. in these words, *Lest the Soul should evermore hunt after visible things, and Humanity in its search should hereby grow cold therewith, and its novelty.* This is true, that until their hands were put to be Baptized, they never thus received the Holy Spirit: By which they enjoyed these Gifts of Tongues of all Nations, or arrived at the Shadow or Traneision of the Teachers of Christ: By which the Sick were thus healed, the which then hapned, and then afterwards ceased. But our curative Gift runs not along in this Stream, and if we look into the Times of St. *Augustine*, we shall find admirable effects gaining strength in the times of the Apostles, even to the Age of *Simeon*, in whose time the Church appeard incorrupt, and as a pure Virgin: and after him, it carried the same vigor to the successors thereof. For as *Eusebius* witnesseth, The Divine Spirits did exercise themselves in his times, and shewed their admirable Virtues and excellent Qualifications, even to the times of *Adrianus*, under *Antoninus* and *Marcus Aurelius*, then Governors; by

which it abundantly appears of what value and esteem this ancient Virtue of Healing was in former Ages. *Irenæus*, who lived a little after *Tertullian*, followed a long time in these Gifts: Thus *Irenæus*, altho a Lad, heard *Polycarpus* in *Asia*: *Polycarpus* also a Disciple of the Evangelist St. *John*, maintained the same Gift of Healing, the which he thus expresses, *Lib.* 5. *We have heard many Brethren in the Church, having the Gifts of Prophesie, and of Healing, and of Speaking universal Tongues by the Spirit, producing and bringing many things to view, obscured and hid from former Ages, for use and explaining the Mysteries of God according to the participation of the same Spirit*; as also Lib. 2. cap. 58. *Some of these having in them the Knowledge of things to come, and of Visions, and of Prophetick Sayings*; *and others of curing the Sick and Lame of their Diseases, by laying their Hands on them, and so recovering them.*

Its numberless to tell the Gifts of these from God throughout the World, done in the Name of Jesus Christ, not by Invocation of evil Spirits, or Inchantment, or black and dark

dark Curioſity, but by pure, clear, and clean Prayers made to him, who directs us in every thing. and gives a Bleſſing and Succeſs to this Undertaking of his own Anointed, which have been obtained above 600 years; all which may be made good by the cleareſt light imaginable, and ſhall more fully ſhew it ſelf in its proper place.

When *Origen* ſaw all theſe Divine and admirable Gifts perpetuated and continued in the Church, and that as clear as the brighteſt Light, the Eyes of all People being open to ſee and vindicate the Truth thereof, againſt any Opponent whatſoever, he thus replies thereupon: "Theſe Miracles, "(ſaith he) are to be examined by cer- "tain rules of Judgment, leſt they "bring Damnation unto men, or cor- "rection to their manners: That we "may diſtinguiſh between thoſe done "by the help of Satan, from thoſe "which are performed by a pure and "pious mind, adorned with the Di- "vine Spirit; ſome may enter and "offer here, that in the Bloody times "of the Church, when it laid under "Perſecution for near 300 years, all

"theſe

"these Gifts or most of them continu-
"ed in vigor, but when it once aba-
"ted of its Flame and Troubles, it lost
"of its power and efficacy, and be-
"came more sparing in its appearance
"to mankind. It would be an infi-
nite, as well as troublesom task, to bring all things into number, omitting St. *Athanasius*, who lived in the time of the *Nicene* Council, and one of the same Judgment, where he numbers *Basilius*, *Lib.* 6. *de Spiritu Sancto*, where he writes the Gifts of the Holy Spirit to be, Delight, Joy, Peace, Goodness, Prudence, Wisdom, Counsel, the Gift of Healing, *&c.* But who is more curious in the search thereof than St. *Basil*? And if any will still doubt of these Gifts, and of their perspicuousness, he is to be brought into a mean; and if credit therefore cannot be given to St. *Augustine*, or St. *Basil*, both evermore accounted good and pious Men; or to *Origine* or *Tertullian*, who were ever esteemed men of great Learning; nor to *Irenæus*, or others of his Faith and Belief, the Faith of all History must perish. And if we cannot lend our credence to these worthy Church-men, in whose

whoſe times theſe great Miracles were wrought, we may as well ſlacken and tye up our Faith to any other thing whatſoever. I know, and do expect that this Aſſertion will not go off ſmoothly, or paſs by the blaſts of the Envious without a Reprimand, but muſt take as much contradiction as their pleaſures ſhall think beſt to put upon it; yet in this I ſhall think my ſelf happy, that I have a Cure for their evil Breaths, when I ſhall offer no Authority but ſuch as hath evermore been accounted faithful and praiſe-worthy in their Generations. And in order thereunto, I would willingly know, who ever was a more Luculent Author than *Divus Hieronimus*, or a more happy witneſs than bleſt St. *Auguſtine*? who more happy in their times for Prediction of admirable effects of theirs and their former times? all their Books being filled with Wiſe Sayings, and cheriſhed with Worthy Examples; neither could any thing lie hid in the dark, which ever arrived at the light of their Writings.

Kind Reader, What hath thus been produced by Example, ſhews that it muſt

must be a Holy and good Man, which is to perform this Cure, which is not to be performed without a Divine Pleasure.

Quest. But a Question may also arise: *Whether our Sacred Majesty did consult his Physicians, before he applyed his Hands to the Sick, and did take their Opinions about the same?*

Answ. In Answer whereunto, There was no need hereof, since the great Physician of Heaven and Earth being herein Invoked, and the Holy Jesus joyned therewith; to both which the Holy Spirit being interposed, what should or could hinder this Divine efficacy of a Sanative Faculty?

Quest. Some also will start another Question, which is: *Whether His Majesty doth Cure that by his Gracious Touch, which hath baffled both Physicians and Chirurgions in their Undertakings, and hereby sending health to the Sick, which Art and Skill could never arrive at or procure?*

Answ. And in Answer to this, St. *Hillaries* Ora-

Oration ſhall be ſufficient, where he ſaith, *God working with him, he performs both great and ſmall Cures by his Servants, and by his or their Faith and Prayers to the Son of God*, they do receive the ſame, who tells them, *Whatſoever they ſhall ask in his Name, ſhall be given unto them.* A blind Woman being brought to this St. *Hillary*, who had a long time laid under this miſerable condition, even till ſhe had ſpent her whole ſtock on Phyſicians and Chirurgions: He tells her, *If that which ſhe had thus conſumed had been given to the poor, Jeſus the true Phyſician would have made her well.* She ſtill earneſtly begging and entreating his mercy, he ſpit on her Eyes, and preſently ſhe became whole. And the more and greater Faith is given to this Sanative Power ariſing from the Holy Spirit, the greater Efficacy and Virtue it carries with it. Thus much of *Hieronimus* the great Man writ of *Antoninus* and *Hillarion*, who arrived near at his Age; for he lived about 78 or 79 years, as *Proſper* teſtifies in his Chronicle. St. *Auguſtine* out-lived him much about that time, being as witneſſes of his great praiſe:

for

for ſhould we enquire into his Converſation, we ſhall find his Authority much eſteemed as to its verity, whoſe Judgment was ſharp, whoſe Wit accute and ſubtile, even to a Miracle, both in the knowledge and events of admirable Effects: No man need be aſhamed in following ſo good a General, who hath been ſo curious a Searcher into this matter which I have preſumed to diſcourſe of. Another ſort of People there are, who put us upon anſwering a fourth Queſtion.

Queſt. *Wherefore are not thoſe Miracles which have been performed by the Preachers and Pious Men of former times ſtill continued?*

Anſw. The Anſwer for ſuch is ready and eaſie: It was neceſſary the World ſhould be taught Credence, that it might be brought into a ſtate of Belief, into which every one ought to enquire for Beliefs ſake, for there are many Miracles done atteſted by them; amongſt which is that reckoned as one, Of Chriſts aſcention into Heaven with the ſame Fleſh, as he did ariſe: And this is beyond all denyal; and this

this was done, that it might be believed it was done: and they who did give a more lively Faith thereto, had a greater ſhare of Light thereof given to them? St. *Auguſtine* is ſeen to mention this egregious Miracle in ſeveral places, and particularly in his Book of Retractions, *cap.* 4. *& De Unitate Eccleſ. cap.* 16. where he thus expreſſeth it: *Throughout the whole World where our Communion went, there were ſuch and ſo many admirable Gifts of Healing delivered and revealed to the ſick*; where amongſt the reſt is reckoned the blind Man of *Millain*, who for many years together had loſt his ſight, and then again recovered the ſame. But we leave *Italy* and come to *Africa*; and here at *Carthage*, amongſt many other Hiſtories, I ſhall ſet down that of St. *Auguſtine*, which he mentioneth of a Religious and innocent Woman, who having a *Cancer* in her Breaſt not curable by Medicine, and ſo judged to be taken off by *Hippocrates* his Rule; and ſhe being hereat much concern'd, ſhe threw her ſelf wholly into the Hands of her Maker, as her laſt and beſt Phyſician: This Woman being admoniſh'd in her ſleep

to

to come to the Penticoſt, as the cuſtom of that Country was, to be Baptiz'd; and being there Baptized, ſignifying the ſame by the ſign of the Croſs, ſhe recovered her health: Some while after, the Phyſician who pronounced her Incurable, meeting her in ſo good condition, and being deſirous to know how ſhe conquer'd this her terrible Diſtemper, the which he ſuppoſed would have ſpeedily rob'd her of her Life; ſhe telling him her method ſhe made uſe of, giving thanks for her happy ſucceſs, he rather contemns the ſame, than joyns in thanks for her great Recovery: ſuch being the Pride and Opinions of ſome ill Men, that although they ſee ſome things done before their Eyes, they have ſcarce Faith enough to believe them, or Civility ſufficient to acknowledge them: Not declaring with St. *Auguſtine, That the Almighty is more glorified hereby, by ſhewing his wonderful and miraculous Methods to the Sons of men.* I ſhould be too tedious and voluminous, ſhould I reckon up theſe Hiſtories of St. *Auguſtine*, relating to theſe ſtrange and wonderful ways of Cure: thoſe of *Baſſus* of *Hippomenes*; of the young

young Man grieved with the Palſie; of *Paulus* and *Palladia*, who both were troubled with a Trembling over all their parts. And that he might not ſeem erronious herein in his Hiſtories, he gives every of them their proper names, and proper places: And hence this Holy Father concludes, That out of ſo many accidents, many Miracles have been performed by the Almighty, by and through ſuch Inſtruments as he ſhall pleaſe to appoint, and when he pleaſeth: That a more ready congratulation may be given to the Almighty, he adviſeth, That thoſe who have thus received their health, ſhould let the World ſee what great things he hath done for them, and to record the ſame, that future Ages may behold and admire his Wiſdom and Goodneſs to poor Mortals. Let us therefore, Chriſtians, who do live under the beſt of Princes, and in the perfect Light of his Wonders, yield Praiſe, Thanks, and due Obedience to him for the ſame; and not with the ingrateful Man, think and ſuppoſe theſe things Fictitious. For who can be ſo blind, ſeeing theſe things daily done and made good, as to deny the truth

truth thereof, but ſhould rather, according to St. *Auguſtines* example, triumph in theſe Works done in *England*, the which ought rather to be regiſtred than forgotten: That ſucceeding Generations may behold the Examples of the wonderful Cures which hath been performed before their days, by the Sacred Hand of our Bleſſed Soveraigns. *Poſſidoneus* in *Vit. Auguſt. cap.* 18, 29, 30. thus writes of St. *Auguſtine*, That when he was afflicted with his laſt diſtemper, there came a Woman with a ſick Man to him, and deſired that he would touch him that he might be cured: He being told in his ſleep, That if he went to St. *Auguſtine* the Biſhop, and he laid his hands upon him, he ſhould be relieved of his Diſeaſe. Upon his coming to St. *Auguſtine*, he tells him, If he would pleaſe to touch him he ſhould be whole: St. *Auguſtine*, it is ſaid, laying his hands on him, he went home ſound and cured of his Diſeaſe. And *Poſſidoneus* writes this as one of St. *Auguſtines* great Miracles: He dyed the fifteenth of *September*, *Anno Chriſti* 430. but left this Gift of Healing behind him; for we ſhall find, after his time,

St. *Auguſtines* way of Curing declared by *Poſſidoneus*.

time, this ſtill flouriſhed and encreaſed; for from his time even to *Juſtinus* the old Emperor, that is to ſay, to the five hundred and eighteenth year of our Saviour, it ran in the ſame ſtream near eighty years, in which many and wonderful Gifts of Healing were exerciſed, as Hiſtory doth fully ſatisfie; and ſo continued even to the ſeventh Age, that is, the Six hundred and tenth year of Chriſt, even to the Counſil of *Nice*. We ſhall not trouble you with any other methods and by-ways uſed for Cures, taken up in theſe days by evil Spirits, or unclean Pſeudo-mungers, rather naming the Virtues and Divine Gifts of Pious and Holy Men. And that this Virtue hath been tranſmitted through all Ages of the World, not only *Africa* bears witneſs, but our *Aſia*, called *Europe*, can teſtifie the ſame. And as the Meridian and Orient times were illuſtrated by theſe Gifts beſtowed on the ſervants of God above 670 years and upwards, ſo alſo our Occidental times do receive the ſame by the Septentrional Light. And our *Britain* can as well ſpeak of this, as any Age or Country whatſoever: for out of *Pro-*

Frequency of Miracles to the 518 and 600 year of Chriſt, proved by Hiſtory. *vid. Hooker.*

ſterus his Authority it appears, that *Germanus* the Biſhop of *Auxerre* was ſent into *Britain* from *Celeſtine*. *Conſtantius* ſaith, that this *Germanus* and *Lupus* Biſhops of *Treys* (ſeeing all weather fair to willing minds) were both Men of ſuch Learning and Holy Lives, that a grave Father of their Time, called *Lupus*, the Father of Fathers, and the Biſhop of Biſhops, and yet but a Second to *Germanus* the Principal, much reſembling *Paul* and *Barnabas*. They being ſent as two Legates into *Britain*, as the Chief and Principal of the reſt; theſe by their great Learning and Virtue did ſweeten a great part of the Country with their Doctrine, and confirmed the Orthodox Faith, and made many of the *Pelagians*, whoſe Religion, or rather way of Worſhip, wch they had formerly uſed, to revolt from that which they had formerly taken up, and reclaimed the Erronious Preaching in Fields and High-ways; and as the Kings preſence did make a Court, ſo theirs did make a Church. For at this time *Pelagius*, which was a *Britain*, and had ſecured many Diſciples to himſelf which came out thence, and infected the People with

with the *Pelagian* Heresie, did begin to lessen both in his number and reputation. For God Almighty, as it were by a wonderful *Compendium*, did confirm the Catholick Faith, by shewing a Miracle performed by a Man of the Tribunative Power, who coming into Church with his Wife, and having his Daughter blind for about ten years, they carryed her to the Priests, where they joyned in Prayers with her Parents for her Recovery (whil'st on the contrary the *Pelagians* waiting to see the success) *Germanus* after having invoked the Holy Trinity, the Daughter immediatly was seen cured in the publick view of all the By-standers.

Constantius remembers, that in the last Legation of this *Germanus* coming into this Isle, that *Elephias* a great Man hapned in his way, and plac'd his Son, who although in the flower of his Age, had his Members withered, his Knee contracted, and could not walk by reason of this contracted dryness which hapned in his Ham: this *Germanus* made him presently to set down, and did extend the contracted parts, and gave him a speedy cure, so

sight his dryness received moisture, and the Nerves regained their proper functions; The Son return'd to his Father, the People hereat were all amazed, and the Catholick Faith by this meanes grew very firm and stable in the Breasts of all Men. This Gift of *Germanus*, as I have said, was founded on the Orthodox Faith, which both easily and readily did confound its Enemies the *Pelagians*. This *Pelagius* also as he was a *Britain* by birth, was by some called *Morgan*; and every Man, as Dr. *Fuller* writes in his Ecclesiastical History, is born a *Pelagian*, naturally proud of his Power, and needs little Art to make him think well of himself, and *Britain* only bred him, and he himself begot and bred his Heresie; and in this, our Island is as happy as unfortunate, for as it bred him it opposed his Errors; even as the best Father may have an unhappy Child, who by the foresight of his Sons extravagancy may quit him from his favor, and so give no countenance to his evil Courses. And that which is almost as great a Miracle, is that one relates of him, The same day that *Pelagius* was born in *Britain*, St. *Augustine* was born

in

in *Africk*; The Almighty sending both the Poison and the *Alexipharmick* together into the World, in one and the same hour or day.

I shall not presume to appear so curious, as to look into the course of Gods thus confirming his Truth with such Seals and Miracles done in the Church; we ought rather to consult the Scriptures, which are the proper Fountains of Truth.

But to pretermit many Authorities with which I could easily swell up this Discourse, I proceed to the time of *Gregory the Great*, who writes, That he saw Holy Men working Miracles by many Virtues, as cleansing the Lepers, casting out Devils, healing the Sick by touching them, and Prophesying by the Spirit of Prophesie: and he brings *John* to the example of some of these; one of which, was the blind Man which he cured; another was one born Lame and Dumb at *Constantinople*; yet all Ages of the Church did not receive the purity of the Scriptures, nor charity of Learned Men. Whence I cannot be so readily brought

Some Cures wrought in the Church, and after the time of *Gregory*.

so believe, but rather demur to their sayings, and the frequent miraculous Performances which are said to be done by St. *Augustine* and his Companions, of which both *Gregory* and *Beda* makes mention; neither can I believe all the Miracles said to be done by him, but shall rather joyn in Opinion with Dr. *Fuller*, who saith, That he who believes all which St. *Augustine* and his Companions are said to have done, had need to have a hard Plate in his Front that reports it, and he a soft place in his Head which believes it: Many Miracles said to be done by him, being rather but lightly to be touch'd, lest by long handling they come to be crush'd, and so vanish either into Smoak or Vapor. Let King *Edward* the Single and Famous be our English Hero, and the Glory of Miracles about this time of the Church, be alone had in Veneration, of whom I shall more enlarge in its proper place.

[Its Anti-] quity proved by authority of the Ancients and Moderns.

Here St. *Malachias*, the Bishop of *Armach*, of whom St. *Bernard* writes in his life-time, is said to perform many Miracles, the which he acted not ac-

according to the form and method of former times: For if we read him aright, we shall find, he neither wanted Prophesie or Revelation, nor the Gift of Healing, nor changing of Minds, nor raising the Dead. And St. *Bernard* doth place him before his Companions, for he is said, in one day the Dioceſs of *Conſtantinianus*, to cure eleven which were Blind, and ten Lame Creatures. And if *Antoninus* may be believ'd, the true Witneſs of theſe Times, the Miracles of the Fourteenth Age of St. *Bernard*, and St. *Katharine* of *Senens* there Recorded, are plainly ſaid to be incredible: Let their Faith be according to their Authors. As to the main thereof, this I can affirm, as all the Miracles ſaid to be done by them may in no means be allowed falſe, but ſomewhat of Truth may go along with them, yet what part thereof which is ſo, is ſo intermix'd with falſhood, that it is no eaſie matter to diſtinguiſh between them: And as I ſhall not much pin my Faith upon their Miracles, ſo will I not detract from the Virtue of Gods Servants, or rather the Finger of God working by them.

All

All Ages have had their falſe and ſeducing Lights of Faith in them, by which we have ſeen the infinite ſhapes of Vizards, Prodigies, and Romantick Stories moſt excellently delineated; all which were deſigned to cheat the fooliſh, and to bring the illiterate into the ready Knowledge and Worſhip of unknown Gods. Hence had our manifold Idolatry its firſt Birth and Beginning: hence followed the Worſhipping of Idols, Invocating of dead Souls, Adoration of Statues, ſending Indulgences from their dead Caves, and the like unheard of Fallacies. Hath not *England* its miraculous way of Healing, and in this do we meet any of theſe Figments go along with it, or concern'd with any part thereof? Doth not St. *Auguſtine* himſelf ſay, That all Saints have not this Sanative Power given them, nor all the Gifts of Divination, more than the Gift of Propheſying, and the like. St. *Chriſoſtome* doth ſhew ſome ſigns hereof, and anſwers the Queſtion when he ſaith, Signs are made that Men hereby might be brought to believe: and he further enquires, Why in the times

of

of the Apostles these signs were made, and not in his time; he resolves this likewise, when he saith, By how much the more certain and necessary these things are, the less Faith they do carry with them; and by how much the Argument is the more certainly demonstrated, by so much the value of its Faith is detracted: therefore Signs in presence are not to be done. And this for certain we may aver, that all Miracles are not fully ceased, as may be proved both by Ancient and Modern Authority: For *Centur. 4. Lib. 2. cap. 3.* This is not to be past with silence, saith *Magdeburgenses*, that the Apostles did affirm the Gifts of external Miracles, should reach all Ages: for without doubt, amongst the rest these would foreshew the Evangelical Doctrines being confirmed; But they do not mention this Healing Faculty amongst the rest of their Ministerial Functions: *I exhort therefore, that supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings, and all that are in authority,* &c. 1 *Tim.* 13. But *Paul* was the first which first taught this great Art of

of Healing, as you may see, 1 *Cor.* 12. *which was not distributed to all alike, for all have not this given to them.* Thus much thereof from Ecclesiastical Histories: it is most probable this still doth continue amongst us, yet it is not allowed as a Miracle, nor brought into the same Number, nor Species, nor Dignity: It is a great Gift, and no vulgar one, not proper to all sorts of Men; not to those of the Church, although otherwise gifted: But is a Gift confirmed on Christian Kings, whose Patrimonial Virtue of Sanative Power doth run in the Royal Line, who do peaceably possess the same to them and their Heirs, holding the same of the Almighty in chief; and this may not much come beneath an External Miracle, the Church calls it. The inward being allowed the Spiritual Miracles, and these are performed in all places, and at all times, by Administring of the Word, the Prayers of Holy Men, by the virtue of our Blessed Saviour, and this dispensed by the Holy Spirit; amongst which are reckoned the raising from the Dead, the keeping up

up the Church against the Devil and all his machinations, and all those its evil Agents, who make it their business to create rents in the same, and rob it of its pristine Vigor and Excellency.

CHAP.

CHAP. V.

In this is ſhewn the Univerſality of its Cure, without any reſpect either to Age, Sex, Temper, or Conſtitution.

HItherto hath our Diſcourſe kept company with its Witneſſes, which hath plentifully declared its long continuance; and this atteſted as well by the light of Examples, as by the fulneſs of Reaſons, to take off all Calumny that dare interpoſe upon this Soveraign and Royal Gift. This Gift and its uſe evermore keeping time together, and are neither to be diſjoyned or diſcluded by time or place: If therefore we would defend the Truth thereof, we ought to conſider the Qualities of the Perſons thus gifted, what kind of Men they are, how well Qualified, with what Holineſs endowed, with what Faith exerciſed, with what Manners inſtituted, with what

what Religion polliſhed, with what Dignity adorned, and with what excellent Virtues cheriſhed? all which do declare the aſcent of their Honor; being as ſo many ſteps to their heighth of perfection, every of which do concenter in the ſearch of the Cauſe by which they do arrive at this Sanative Faculty. Its credible alſo that Ethnicks, and Antichriſt, and with him Antichriſtians and Hereticks, and ill Chriſtians, ſomtimes have been ſeen making Signs and Prodigious things. But ſuch as do the ſame in the light, and in the view of the Church, muſt needs be of the number of the Faithful, being in the order of pious Men, and ſuch as do obſerve Religion in its true order and decency. And *Gregory* doth affirm this as a reaſon of the ſame, when he ſaith, Every fair work doth adorn the Houſe of God: And then he adds, We have ſeen Holy men doing great and wonderful Things, as cleanſing the Lepers, caſting out Devils, curing the Sick and Lame by the Touch, and the like. Theſe ſomtimes being ſhewn and done by perſons of another rank, *Matth.* 7. who ſhall in Chriſts name be ſaid to caſt out evil

Spirits,

spirits, and yet keep the same spirit within themselves: And this *Gregory* justifies when he saith, Many come, and say they do work Miracles in Christs Name, many in the name of Antichrist; and of these Tribes are many false Prophets, and many workers in the Dark, who dare not venture at the light of the Sun their miraculous proceedings.

Fallacies & cheats, impostors & witchcrafts, filling up evil Spirits to procure Cures.

And as we allow all Pagans, Infidels and Atheists, to be out of the pale of our Church, so we shall find both clean and unclean spirits in it. And whatsoever this black kind of pretended Cures may do, I am sure whatsoever is thus done, is compleated by the Devil their Tutor: Of this kind was the Magick of the Gentiles, writ by St. *Augustine*. And without all doubt, This Master of Black Art interposing with these his Pupils, can work wonderful things. *Suetonius* is not to be contemned, who declares, That *Vespasian* the Emperor did restore sight to the Blind man of *Alexandria*, and made the Lame walk. But *Cornelius Tacitus* with more truth denies the Position; for this Cure was procured by

by ill method, affirming, That those Diseases which are in their own Nature curable, do require and deserve less of Diabolical Art to assist them. This *Evil* named by *Tertullian*, was a Disease wholly generated from the Evil Spirit, the which falling in one of his Eyes, and into one of his Feet, did hinder the use of his Members; and therefore the means which hurt him, was found to be the best Remedy to cure him.

Satan is a wonderful Artist, and a great Professor of admirable Operations: The same may be said of Antichrist and his followers, all which are not to be reckoned in the same day with the sublime gifts of good Men. Magicians and Antichristians do work much after one and the same method, but neither of them after the good Rules of pious and good Christians. For as St. *Augustine* writes, Magicians do work Miracles one way, good Men another way; ill Men only by Demoniacal Contract, good Men by publick Justice, evil Men under the resemblance of the same. Ill men do work Miracles in the sanctity of the Church, not in the sanctity of the Person, for confirming

If any Miracle wrought, this to be attributed to the Church.

firming and establishing of his Faith: The which also is imitated by the worst sort of Men, but in another form and manner. *Gregory* tells us, That Corporal Miracles do sometimes shew Sanctity, not make it, but Spiritual Gifts wrought in the Mind, do not shew the Virtue of Life, but do form it: But this is scarce the property of any Saint. And St. *Augustine* doth give a very good reason for the same, when he saith, These Miracles are not given to all Holy men: Nor are the infirm to be deceived, for in these acts are greater good things shewn, than in the works of Justice, to which Eternal Life is compared. *Peter* the Apostle raised the Dead, *Simon Magus* did many Wonders which were beyond many Christians power and skill to arrive at or attain. But whence had they this? Their names were writ in Heaven. In Miracles the curiosity of the Eye is desired, but this is not from the Father. The true Rule therefore of Miracles is this, If God gives the power of doing good to any one, let him prosecute the same and prosper in the action. These being given according to the will which can and will do

what

what he pleaseth: In former times we have shewed that this Gift was bestowed on Pious and Religious Men, of which sort in those times were great plenty to be found. But our succeeding Ages have much lessened in the number thereof: For in our days, not only paucity of People are thus gifted, but the Gift it self is celebrated and known of use by its effects by very few; and those which are seen thus to enjoy them are the Heads of the Church, and the chief Rulers of Nations and People; as Kings, Princes, and Governors.

CHAP. VI.

Whether Kings and Queens of England, *as Natural Fathers and Mothers were thus particularly qualified with this Gift of Healing: and whether the* French *King doth cure by Stroaking the Evil, as well as our Kings of* England?

KING *Ptolomy* asking the Question of his Wife Interpreter, In what occasions a King should chiefly exercise himself? The Answer was thus given: To know those things which formerly have been done; to read Books of those matters which daily do offer themselves; and to enquire after those things which do most conduce to a Kingdoms Preservation: All which three do most happily center in this Gracious and Salutiferous Operation. For here may we see his Majesty exercising his Royal Hand by per-

informing what hath been done by his Royal Predeceſſors: At which Solemnity are read divers Prayers which call down a Bleſſing on his Sacred Touch; and that nothing can conduce more to a Kingdoms Preſervation than the free Gift of this benign Charity by which they are kept in Health, no man of ſenſe can or will diſpute or diſprove. Our Diſcourſe hath hitherto ſatisfied us of ſeveral Gifts given to diverſity of Men, ſome of which have been allowed more extraordinary than others, yet all found uſeful to Mankind; and how theſe have been performed, we have cleared by Hiſtorical Illuſtrations. And becauſe every Age, Sex or Orders of Men have had in them ſomwhat more excelling Faculties than others, theſe Gifts being given according to the Divine Will and Pleaſure of the Almighty: Thus we ſee our calling, Cor. 1. 1. *whereof not many wiſe after the fleſh, not many mighty, not many noble are called.* And that this Gift is given to Kings, as Sons of the Church, and to Queens as Daughters thereof, is ſhewn by *Iſaiah*, Iſa. 60. 16. *Thou ſhalt ſuck the milk of the Gentiles,*

and ſhalt ſuck the breaſts of Kings; and Iſa. 49. 23. *Kings ſhall be their nurſing Fathers, and Queens their nurſing Mothers.* Out of every part of the Earth, God will take ſome of his People particularly to himſelf, and will ſet up his Standard amongſt them, by which they ſhall declare the Power of the Almighty, which doth beſtow this admirable Gift on them. And this Prophet doth extend the ſame to Iſlands and to Kingdoms, when he ſaith, *Bring the Iſlands unto me, and let the Nations tend from afar off*: As the Poet hath it, *Diviſos Orbe Britannos.* And ſince there is nothing more apparent ſince the opening of the Church, than that it is adorned with many noble and excellent Ornaments, ſure I am, where Kings and Queens are planted as its Heads, it muſt far excel all other Churches which are deſtitute of their Royal Preſence. That therefore which happens in the whole Figure of the Body, although it hath moſt delicate Hands and Feet, and had therewith joyned the goodlineſs and beauty of many other parts, yet unleſs the Face, Eyes, Mouth, and other parts, did carry the like ſymmitry and

pro-

proportion of parts therewith; these would but deform the whole, and lessen the beauty and esteem of the

The same use may be made of the Christian Church, if some of its Denizons be endowed with this or that extraordinary Gift, or furnished with more Virtue or Grace, or greater Gifts from the Almighty, who should by the same appear as greater Lights, and more eminent amongst the smaller and lesser Lights thereof; unless these Men who are thus supereminently gifted and qualified, do declare and present the same to view by a more strict and exact way of living, they do only make way for the lesser Lights to out-shine them. This enters the Discourse by the by, that all Men might understand, that out of this heap of Celestial Graces, the Almighty doth bestow the best and richest Mercies and Plenty of Divine Gifts upon his Principal Men and Primary Women; *viz.* To Kings and Queens he transmits the same, whose Persons are Sacred with him. Thus on *Joshua* he bestowed Fortitude and Courage; Meekness

Many Gifts given to Men.

Peculiar Gifts to Kings and Queens.

he gave to *Moses*; an Heroick Spirit to *Deborah*; Magnitude and magnanimity for a time to *Saul*; to *David* a heart according to his own heart; Judgment to King *Solomon* his Son: To the chief Elders also he gave divers Gifts; and out of his plentiful stock of favors, he did distribute variety of Gifts to diversity of Men.

Thus to *Constantine* he gave the Gift of proclaiming the first of the Evangelick Emperors, commanded by him to his Successors: To *Theodosius* he gave power to entrench and environ Religion, as with a quick Hedge, made and confirmed by a knot of Politick Law, which had heretofore been shaken with the various Storms and troublesom Tempests of Heresies. To Christian Kings, and Princes, and Queens, he hath given this Sanative Faculty, by which both their and their Subjects Faith might the better be confirmed, and be more gloriously commended to succeeding Generations. But every one hath his proper Gift and Talent allowed and afforded him, and some have more than others thereof; and some of these are more particularly attributed to particular Persons and

Places;

Princes. Thus our Kings of *England*, and the *French* Kings, do only Cure the *Struma* or *Evil*, denyed to all other Kings, Princes, Potentates, and Emperors whatsoever. *Guido* tells us, That the French King in his time cured this by his Touch only, some Divine Vertue going along therewith; he lived in the time 1348. under the Bishop *Clement* the Sixth. But our English Histories do procure a better memory hereof, and do give it a lon-ger Being and Continuance with us, the which both the *French*, *Italians*, and others, have already declared. And *Iohan Tagnulius* writes also in his Chirurgick Institutions, That the most Christian King, endowed with this Divine Gift, doth cure many Scrophulous Tumors by his Touch only. And further he saith, That King *Edward* also, as Histories do report, did by his Touch cure the same, some Prayers and Hymns being used and recited thereat: This *Tagnulius* was a *French* Man: an *Italian* doth also acknowledge the same. *Laurentius* also reports, That when *Francis* the first King of *France* was kept Prisoner in *Spain*, notwithstanding his Exile, he daily

daily cured multitudes of poor people of this Disease, according to this Epigram made of him.

Hispanos inter sanat Rex Charadas estque,
Captivus superis gratus, ut ante fuit.

The whole Medicinal Virtue not being affixt to his prosperity but to his person, this continuing with him his whole Life.

And this we must affirm for our *British* Glory (where every good Country-man ought to contribute towards the Reputation of his Native Soil) that by how much the Faith of Christ was taken sooner into the World by *Britains*, than it was by the *French*; by so much in all likelyhood, this gift of Healing had its more early appearance in *England* than it had in *France*. For *Britains* were converted to the Faith, made good by *Gelda*, in the time of *Joseph* of *Arimathea*, and in the time of King *Lucius*, and *Elutherius* the Arch-Bishop, who writ in the Year 167. Ye have received of late, through Gods mercies, in the Kingdom of *Britain*,

the Law and the Faith of Christ; we have with you within your Realm, both parts of the Scriptures; and according to the Prophet which was a King: *O God give Judgment unto the King, and Righteousness unto the Kings Son.* And *Tertullian* further saith, Those places of the *Britains* to which the *Romans* could not approach, were subject unto Christ, although it is not certain who first Preached the Gospel to them, nor whether they were *Greeks* or *Latines*. The first of the *French* Kings was *Clodoveus*, who lived in the Three hundredth year and upwards after Christ, as appears by the Faith of Worthy History: Its very probable, that our Kings in the earlier times of the Church, did receive these great and wonderful Gifts from God himself, and did exercise the same in their Dominions: and it was then an old saying, *That the Kingdom of* England *was the Kingdom of God.*

The *French* Kings (whose whole Provinces were evermore subject to the Jurisdiction of our Kings of *England*) did only borrow this Sanative and Salutiferous Faculty from the Primitive Power

The *French* King had this Gift after the *English*.

Power of our English Kings, under whose Government most of the French Provinces were once subjected. For it appears by uncontroulable Arguments and Evidences, that both the Crowns of *England* and of *France* have for many years been invested with this Miraculous Gift: so that our English Kings are the eldest Brothers thereof, and had this in its first possession. For if St. *Lewis* King of *France*, of whom we have already made mention, who was contemporary with our King *Henry* the Third, was the first of that Royal Race which healed the Evil; his Cradle was more than 160 years after the Coffin of our *Edward* the Confessor, as most Authors have very well observed; from whom, as is aboveſaid, our Kings do derive this most Excellent and Divine Gift at this day by constant Succession, as witness *Andrew Chasne* a French Author, and several others of their own Countrymen.

Edward the Confessor the Curer of Strumacs.

The truth is, dark and obscure was the Morning of Healing, till cleared up by the bright Sunshine of *Edward* the Confessor; and *Polydorus* doth declare many admirable Virtues which he

had in him; and some Authors do write, and amongst the rest, the Monks of his time had too heavy a hand in loading his Life with Miracles, making the relation thereof too hot for any Gust of moderate belief. There is no question but that there are many things recorded of this great Man which do carry abundance of truth in them; but again, many other things are reported of him, which with safety of truth are not to come within the rule of a general acceptation; and amongst the rest this may serve as one, That he was declared King by consent of his Parliament, when as yet he was in his Mothers Womb, his Father having many other Sons alive, the holy Monk *Brightwold* of *Glassenbury* deploring their loss, had in Vision this *Edward*, then an Exile, presented unto him by the Apostle Saint *Peter* himself, who then anointing him King in his sight, telling him his Reign should be peaceable, and Twenty three years for continuance: *Brightwold* being yet unsatisfied who should next succeed, demanded the Resolution, and was by *Peter* answered, That the Kingdom of *England* was Gods own King-

dom,

dom, for whose Successors himself would provide: with such vain Predictions our otherwise true Stories of him are overcharged, that *Canutus* being hereby therewith moved, seemed to say the English with over-much credulity that way. As to this great Man's Birth, he was born at *Islip* in *Oxfordshire*, and was Son of King *Ethelred*, Queen *Emma* being his Mother, who by her Maternal affection sent him into *Normandy* to Duke *Richard* her Brother, to rescue him from all Domestick Quarrels, and before the dead Corps of his Father was interred, with a general consent of the Nobles, he was chosen King: his Coronation was at *Winchester*, the Celebration of which was performed by *Eadsine* Archbishop of *Canterbury*, upon Easter-day 1043. he being then towards forty years of age, and was in number the 37th Monarch of *England*, where he Reigned with that Justice and Clemency, that he obtained the Venerable Name of Saint, and is distinguished from the other *Edwards* by the Title of Confessor; and that he designed his Crown should continue in the English Blood, he

sent

but for *Edward* his Nephew, the Son of *Edward Ironside*, who so long kept out of *England*, that he was called *Outlaw*, and him he intended Heir to the English Crown, had not hasty Death prevented, and put a stop to his Inclinations: He Reigned Twenty three years and six months, and died the fourth of *January* 1066.

And now as to his excellent Deeds; He appeared in the World not like a Mortal Creature, his Miracles and Presages much keeping resemblance with those of the Apostles, the which here to assert, were to fill up whole Leaves with a needless surcharge, and create a suspition of other great and admirable things done by him. He was famous for many personal Miracles, the which he is said to have entailed as an Hereditary Virtue on his Successors the Kings of *England*, only with this condition, That they do support and maintain the Christian Faith, as to the cure of this Struma, or the Disease commonly called The Kings-Evil, the which Disease this King cured only by his laying his hands on the sick party; and this hath ever since continued in the Princely Line,

Line, where the Scepter hath been weighed by Gods Vicegerent. But as to the Origination of this Cure, there is still much controversie kept up amongst the Learned, some numbring the same amongst ἀναπόδεκτα, whose reason is not to be shewn; others do bring it to the power of fancy, and an exalted imagination. Thus when a poor Creature who never saw the presence of a King, shall behold his Princely and Royal Hand with a charitable confidence and touch to chase away his troublesome and loathsome Swellings; to see a Hand so humble, of an Arm so high, shew such condescention; of a King so great to stroak the Sores of so mean, and low, and despicable a Subject; to see Him who sits in his Royal Chair, vouchsafe his Presence and helping Hand, where many or most of his Subjects would both stop their Nostrils, and shut their Eyes at, as scorning to come near them; this may well raise and enlarge the Patients fancy, summoning his Spirits to assist Nature for the encountring this Disease with the utmost might.

Divers Opinions about this Gift.

Other

Other Learned Men, and amongst these particularly *Caspar Peucerus*; although acquitting this Cure from Diabolical Conjuration, yet taxes the same as guilty of Superstition; and with him all such others do lessen the brightness thereof, who do or dare quarrel at the Ceremonies used at this healing; being either displeased at the Collect read here, as nothing relating to this purpose, or unresolved at the efficacy of the Gold put about the Patient's neck, or secretly unsatisfied therewith. All which Exceptions must needs fall to the ground, when it shall be avowed and made good, that notwithstanding the outshow of such Ceremonies (being nearer kin to the Solemnity than assistance to the Cure) the bare Hands of our Kings having oft effected the same to a Miracle. Some there are again who make this a clear Miracle, with Gods own Finger put into the Healing hands; so that when the Art of Physick is *non plus*, and Chirurgery tyed up, and all other humane means baffled, that then this Disease which was made by the hand of God, should be thus cured by the

hand

[illegible] they come at any appearance of [illegible], greedy to catch hold at the very [illegible] shadows and resemblances [illegible], whil'st the ill-natur'd Protestant and Dissenter are so far from giving credence to the truth thereof, which every day manifests to their eyes, that they bend that little Faith they have utterly against it, be it brought to them by the purest Light and brightest Reason. This Royal Gift hath been preserved in the Royal Line, and maintained by the same above 640 Years and upwards, and is seen every day more and more to flourish amongst us, to the ease, comfort and relief, of many thousands of poor Souls: If therefore there be any that can pretend to have had an earlier possession thereof than we have, they must be of a more ancient Standing, and they must take it (as the School hath it) from God himself: and from the first of Christianity to its eldest spinning.

As to the exercise of this Gift, *Eilredus Rhivalensis* doth very well remember it, in the time of *Edward* the Confessor, as may be seen *in Vit. Edward. Confessor. ex Manuscript. Celebr.*

Antiquar. Cambden, Westmonast. who hath there writ of his Miracles with no Sparing Pen; Hence did Miracles encrease, Signs multiplyed, and more sublimely declared for the merits of Kings and Princes, the hand of the Omnipotent taking them by the hand. And amongst the rest, he writes of a young Woman newly married, who met with a double disadvantage, as having her Face deformed with the Disease, & Barrennels for sometimes deprived her of her Breeding hopes; under her *Fauces* was indeed a new Birth of unheard of Swellings, which made a strange and monstrous shape in her Face, turning her blood into matter, by putrifying Humors lodged under its *Cutis*, whence oft times were Worms seen to proceed, which afforded a moist, noisom and unpleasing smell: this Disease begot ill Humors in her Husband, and her Barrenness lessened his affection to her; she lived very unhappily with him, proved a trouble to her Parents, strange to her self, and uneasie to her Friends by this amazing change of Aspect, as also by the loathsome smell she ever carryed about her: Hence contempt, sorrow and

pining

pining, were the only Companions she enjoyed; Physicians seldom being seen ready of giving their time and skill where plenty does not satisfie their pains, and from these she had but little comfort; she being thus rob'd of all hopes of Cure, and stript from every appearance of amendment: The great Physician of the World, most ready to shew his skill, when humanity had given over the Disease as irrecoverable. She begs of the Almighty after this manner: *Lord, Loose me from this trouble!* The Woman being in a Dream, she thought that she was commanded to be brought to the Palace by a Vision which she saw, and to trust in the Kings Touch; the which if she were once touch'd by him, and wash'd, and signed, she should receive Cure: The Woman being awakened, and presenting her self to the King in the sight of the By-standers, before whom she laid open her condition, he prayeth for her Health; and being overcome with Piety and Pity towards her, neither minds the Filth or the Stench, but laying his hands on her, and putting the Sign of the Cross upon her, and the Rite; all which being done, the *Cutis*

presently rent, the Worms turned out with Matter, the Swellings abated, the Pain ceased, and she in a very short time, to all admiration, happily cured. And that nothing may be wanting to extol this Kings Glory, This Woman is said after this to become fruitful, and by her bearing Children to her Husband, did reconcile his love to her. This *Estrellas* writes in the abovesaid Book, amongst the rest of the Histories of this great King who lived in the same time with this Woman.

This Gift given him at his Inauguration.

Our Gracious King doth excel his ancestors herein.

Unto whom shall we most likely resemble, or presume to compare our Dread Sovereign King *Charles* the Second, King of *Great Britain*, *France*, and *Ireland*, *Defender of the Faith*, *&c.* who sits as the great Moderator of our English Isle: The great Parent of our Health and Safety, and the Royal Well-wisher of our Lives and Fortunes as to our Prosperity and plentiful Enjoyment, who hath as far excelled his Predecessors in this Sanative Faculty, as King *Edward* did his Ancestors; who as he was given to us for our health, and the health of our Nation, so in this Curative Faculty he out-

shines

This Gift given him at his Inauguration.

both by Sea and Land, in which he hath not only defended and protected his own from their Enemies, but also kept them safe from all Forreign danger and hazards. And, in this Religious Work (which hath taken up our whole Discourse) is not so much of his Majesty the wyn, as of his Divinity. For this is the great gift of the Divine Majesty, and is every where found worthy of a Divine Progeny, and of a Royal Unction, whereby right of both, to which his Sacred Rights and Priviledges being annexed and consecrated to him, he doth in a moment send ease to the Sick, and restore health to the Diseased. And I presume, there is no good principled Man, or any so vain and inconsiderate, who having a little more sense than a Brute in him, or that only desires to live upon contradiction to all Sense, Reason, or to any thing that is good, will ever deny the same or appear a Disclaimer thereto, since it is the Kings Right, as his peculiar Priviledge given to him: By which his Royal Sceptre doth flourish in his Sacred Hand, and his Princely Person gains more Veneration and Honour than his Predecessors.

And

because I have been often conversant and attending at many of these laudible Operations, having waited on the aged Person both at publick and private Healings, as one of his meanest Chirurgions, where I have seen many thousands of poor Souls touch'd and cured by his Sacred Hand (and as a particular account hath lately been given in, that he hath healed above six thousand this very last year) I am obliged both by Duty and Conscience to give my Faith to his Royal touch, seeing the daily and innumerable effects thereof: Many of which, as if amazed at the speedy figure of their Diseases, have immediatly been cured to admiration, even in the Presence, before they have got out of the Banquetting-house at *Whitehall*, where his Majesty doth most usually heal; and some, although brought in Lame and Blind, yet have within a very little and short space of time, recovered their Limbs and gained their Sight, as will plentifully be made good by divers Examples in our last Chapter. And whatsoever Opinion some men may have of

[illegible] meet together, and Center in [illegible] right Lines, you will ever find a [illegible] Blessing interposing.

And as a farther acknowledgment of His Majesties success herein, although I may, perhaps, by the best of Authority, give as full an account of *Strumas* as any before me, as to a Curative Method; Yet when I consider his Majesties gracious Touch, I find my self readily *nonplast*, and shall ever affirm, That all Chirurgions whatsoever must truckle to the same; and come short of his marvellous and miraculous method of Healing; and for further manifestation hereof, I do humbly presume to assert, That more Souls have been Healed by His Majesties Sacred Hand in one Year, than have ever been cured by all the Physicians and Chirurgions of his three Kingdoms ever since His happy Restauration. Whereas should an Usurper or Tyrant surreptitiously, by Pride and Bloody Massacre, forcibly enter his Royal Throne and touch at the same Experiment, you'l never see such happy success; as tryed by the late Usurper *Cromwell* in the late

Rebellious

lious Times, Influences flow from thence, he having no more right to the Healing Power, than he had to the Regal Jurisdiction: His Tryal rather chequering and darkning the bright Rays hereof and to bringing it into Obscurity, than affording it any appearance of Light. Let no Man therefore presume to lay violent hands on Gods Anointed, he having from Heaven, as a particular Mark and signal Token, this Curative Faculty transmitted to him, and implanted in him as a Seal of his Mercy, Clemency, Goodness, Providence, Omnipotence, and Truth thereof. And let this Healing Virtue of our King, amongst our *English*, bear the time of a Miracle, if not allowed to keep equal pace and touch with the same.

CHAP.

CHAP. VII.

Part of the Manner and Form of that Healing; wherein is demonstrated the Kings Excellent Piety, Humility, and Clemency in Curing Strumaes, with the Ceremonies thereto.

WE come now to shew the Manner and Form of His Majesties Gracious Healing, wherein we shall present the Ceremonies thereat used; in which Discourse, we must acknowledge His Religion, Piety, Charity, Clemency and Humility, appearing as so many Gems belonging to His Royal Person; into whose Soveraign Hand, above all His People, is this most Divine Gift setled and confirmed, the which He exerciseth as frequently as He pleaseth, being either supplicated thereto by some of

His

His Nobles, or of the Poor themselves who are thus afflicted, which He performs both by publick and private Healings: And as a signal favour of Him herein, He never makes any exceptions of Persons, being either Young or Old, Rich or Poor, Beautiful or Deformed, every of which do receive a like share of His sacred Touch.

And that none may approach His Royal Presence but such as are really troubled with the Evil, several Officers are appointed for this great Ceremony; amongst the first of which are His Majesties Chirurgeons in waiting, who are to take in Certificates and deliver out Tickets in order to a Healing or Healings, where this following method is to be observed.

No Patient having this Disease should come to the Chirurgeons for a Ticket, without he or she brings with them a Certificate, signed and sealed under the Ministers and Churchwardens Hands, that they were never before Touch'd by his Sacred Majesty. And that no Person whatever may lose their labour, as a very proper Experiment by way of prevention for the future

future to any further Cheats by counterfeit Certificates and the like, great care would be taken of the method of Certificates, and their form: for as they are the only proper Instruments to procure Tickets, so they should also come with that just conduct which may defend the Bearer, and preserve the Kings Gold. Wherefore I presume to offer, If Printed Blank Certificates were sent to every Bishop of his Diocese, and there signed with their own Hands and Sign Manual, and thence communicated to every Surrogate throughout his Diocese, who at their several Meetings & Visitations should distribute their Brother-Ministers thereof, or distribute of the same to them, in such who have the Evil may have their Names certified therein, together with the Ministers and Church-wardens Hands and Seals likewise, and the Name or Names of such diseased Persons entered in their Church-Register-Book, with the day of the month, and the date of the year when such Certificate was delivered out. This would be an infallible Remedy against all counterfeit Certificates whatever.

And although this may at first view seem

seem to carry trouble in it; yet being once put into practice, it will prove both very easie, and of great service to the King and Country.

And to prevent all inclome Journeys, and tedious Travels of many indigent and sick people, who do venture to march many hundred of miles not really having this Disease, save only on their own supposition; for a more ready piece of service to these, to bring them to a shorter passage, they should do well to go to some Neighbouring Physician and Chirurgeons, and get them to search and examine them, to know whether their Disease be the Evil, or not: and if they find it so, to signifie the same under their Hands in the aforesaid Certificate; so that this Certificate may very well be allowed of double use and advantage, as by giving ease and satisfaction to the Patient, and quiet to the Chirurgeon; the one satisfying that the Patient never before this came to crave His Majesties Touch, the other confirming the Disease by Men of Art to the Chirurgeon in waiting.

This

This being cleared thus far, the Chirurgeon in Waiting should or ought to keep a Register-Book, where every Parties Name is to be kept Alphabetically therein, and their Certificates filed up. This Book also will benefit it self of great service and satisfaction to other succeeding Chirurgeons; for as Chirurgeons are no more Immortal than other Men, so we shall find, that People do not always inhabit and dwell in one place, or part of the World; and he that perhaps might have lived this year in one County, may the next year live in another; and since where-ever he lives, if he has the Evil, and be not cured thereof, and may in one County gain a Certificate, and by that Gold; so in another place where he goes to dwell, he may endeavour to procure another Certificate, and by this cheat the King of a second piece; a trick not now to be learnt by many, but rather studied by divers, who look more after the Gold than the Cure: for prevention of this, where any suspected person shall come to the Chirurgeon, for the cure of such Cheats, he may look over the Alphabet

but in his Book, and there see if he can find the Name of him whom he may or shall suspect therein. I know of no other way imaginable to prevent this Chest; and if there were such who can find out a better, they would do great service to the Nation.

Another advantage he will have hereby, when by this true account-keeping he may satisfie both His Majesty and the whole World how many are yearly Healed by His Sacred Hand.

Thus far have I presumed to clear the method for poor Peoples making ready for their Journey towards their being healed: But after this, great care would be taken, (when they are arrived at their Happy Port, as I may well call it, it being the only aim they had in all their Travel) to make with a quick dispatch, in order to their speedy return, and not to be kept so long in Town till both their Money and Credit is gone, (which God knows amongst the generality of their sort is not much nor great) and therefore doth both require and merit a short, ready, and speedy dispatch.

But

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But

the case now is, its harder to [illegible] the Chirurgeon, than obtain [illegible]; and more tiresome for them [illegible] day after day upon him, whole [illegible] hours should be to attend their [illegible], than it was to get every thing [illegible] for his dispatch of them. But there may be a convenient Remedy found out for this Evil also, which [illegible], if not worse, than the former. Could His Majesties Pleasure be known of his times of Healings for Summer, I mean at *Whitehal*, *Windsor*, and the like, publick Notice ought to be given thereof in the *Gazette*, by which all people may readily understand His Majesties Pleasure of Healing, and the times thereof, after which none should dare to presume any further trouble. This being done, as an absolute cure to delay, or any sinister kind way of management, if His Majesty would be graciously pleased to appoint some place in *Whitehal*, or [illegible] Place, for the performance of this Service, where a Physitian and two Chirurgeons ought always to attend to view, examine, and dispatch the poor diseased, and maimed people, and there, after having His Majesties

jesties order for a Healing, acquaint them thereof, and when they are to wait to be healed; This I am confident will be found an excellent, as well as joyful method to the poor people, and a great deal of ease as well as satisfaction to the Chirurgion, and prove a signal remedy of lessening the ill opinion the Chirurgion goes under at their continual and tedious waitings at his House, and abate somwhat of the hard censure is put upon him by several people.

In Winter also, when his Majesty touches altogether at *White-Hall*, the same method should be maintain'd and His Majesties pleasure understood about it, which may easily be known by the former directions, and the Sick with abundance of ease be conducted to His Majesties presence to be Healed.

It would also be well, that the whole World might take notice how many, and what great Cures have been performed by the King, as I have already offered, and how they have arrived at a better state of health. And here may we very well bring in another great mistake of several People, who

who when they have received His Majesties Gracious Touch, that this therefore must be doubled upon them, and their Gold must as readily be changed, all their Cure must consequently be ineffectual, the Kings Majesty not being allowed capable of curing them, without he observes and complies with their Humors and abominable fancies: a confidence only grounded upon uncertainty, and kept up with mutability: a Distemper which ought to be inspected as to its cure, as much as the *Evil* it self, for its consequence is dangerous and deceivable; for here we have an *Anguis in herba*, which doth both readily and greedily feed upon the glittering change of Gold: and this *Legerdemane* trick is finely performed, by putting the Change upon his Majesty, and yet this with a dishoneſt Man is not easily found out or discovered, but where Truth, Justice, and an honest Resolution maintains the Principles, and inhabits in the Center a perfect detestation of such things does readily appear.

I would gladly see any Man of sense deny the calmness of the assertion, who may

at a very little hole perceive how a Man, whose humor does closely salute advantage, and whose mind does keep company with self-preservation and interest, looking still forwards to the yellow glittering Metal, to purchase to himself an advantageous parcel of Gold in time, by taking leave of changing an old piece of Gold for a new Ticket; or as I may say, cheating the King of his first Medal, by giving a new Ticket for a second. These things I have heard were in no very frequent formerly, and it were well if they be not by some to this day yet put in practice. A Remark in this Point I hope is enough, for I dare presume to aver and offer, that there is nothing which does more impose upon his Majesties Sacred Honor, or upon the welfare of them who come to receive the Blessing, as well as the benefit of his Healing, than the lessening this Royal Virtue communicated to his Sacred Hand by the Almighty, than for such who should pay all Obedience and Veneration thereto, either to obstruct the same if possibly, or abuse to it by their dark sinister or purblind bribery: As a Cure there-

fore

be for this also, if His Sacred Majesty shall be graciously pleased to allow any poor Soul a second Touch, let him or her, or whoever they be, bring up their own Gold to the King, and put a new Silk Ribbon into it, which if he pleases to put over them, will be sufficient for them without any further charge of Gold.

There are another sort of People who makes it their study to cheat the King of his Gold, who having been touch'd and received their Gold, are ready to sell and part with it; and were this not true, and very commonly put in practice, without all question his Majesties touching Medals would not be so frequently seen and found in Gold-Smiths shops; and since these Cheats are too apparent, great care ought to be made as to their Inspection; wherefore I presume to offer, that having, as I have already mentioned, a Physician and two Chirurgions ready to inspect and examine people, such Cheats will not easily be detected, for as the Proverb saith, *Plus vident oculi quam oculus*; and the Names of all people being set down in an Alphabetical order and method, the King cannot so

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as the Proverb saith, *Plus vident oculi
quam oculus*; and the Names of all peo-
ple being set down in an Alphabetical
order and method, the King cannot

his Register Book, which he keeps on [illegible] the same use, with the day of the Month, and the date of the [illegible], and the number of them that have been Healed. He also, as I am well informed, doth give a Receipt to the Exchequer for all the Gold he receives, to ballance the Privy Purse; so that from his Office a true and just account may yearly be given in, how much Gold the King doth expend on this charitable Office, and how much is annually received for this purpose, a thought of which ever since his being in this place, I have with his careful assistance, given at the end of our Discourse of the Evil.

Thus much of these Persons and their Places.

The Tickets being delivered out, His Majesty does generally appoint his day of Healing, of which the Chirurgian is to acquaint those who are to be Touched, the which for the most part does happen on Sundays; but whether on Sundays or other Days, it matters not much, the effects of his Cure being as good at one time as at another. The Day being come, before His Majesty doth approach to His

Royal

The Ceremonies laudable.

Royal Chair, which is generally after Morning Prayers, the Chief Officer of the Yeomen of the Guard commands the sick People in very convenient order, for their approaching the King without trouble or noise. This done, His Majesty enters his Royal Chair uncovered, at whose beginning there are generally two Chaplains attending: One of which reading the Ceremonies appointed for that Service, His Majesty all the while being surrounded by the Nobles, and many other Spectators. The Sick and diseased People being kept back by the Chirurgions till the appointed time; whereafter having made three Obeisances, they do bring them up in order. The chief in waiting delivers them one by one to the King to be Touch'd; the which done, the other takes him or her from him, and this method is used throughout the whole number which comes to be Healed.

The whole Method is as followeth. The Chaplain thus begins. The Gospel written in the 16th Chapter of St. *Mark* at vers. 14. *Jesus appeared unto the Eleven as they sat at meat, and cast in their teeth their unbelief, and hardness of*

heart,

Where the infirm Persons are presented to the King on their knees, the King lays his hands upon them.

God,

God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was not any thing made which was made. In it was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not. There was sent a man from God, whose name was John. The same came as a witness, to bear witness of the light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. Here the Chirurgions come up the second time, making their three Obeisances as formerly; where the Clerk of the Closet on his knees doth deliver to the King his Gold ready strung upon a white Silk Ribbond; and when these following words come to be read, the King puts over the Gold.

That Light was the true Light, which lighteth every man which cometh into the World.

Here again they are presented to the King, and the King puts the Gold about their necks.

This running through the whole course of the Ceremony, which words are continually repeated between every one which receives the Gold. This being

being finished. These following words

This being finished, the Chaplains,

Lord have mercy upon us.

Resp. *Lord have mercy upon us.*

Vers. Christ have mercy upon us.

Resp. Christ have mercy upon us.

Vers. Lord have mercy upon us.

Resp. *Lord have mercy upon us.*

Then the Chaplains read the Com-

being

Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

These Answers thereto be made by them that come to be healed.

Priest. O Lord, save thy Servants.

Resp. *Which put their trust in thee.*

Priest. Send help unto them from above.

Resp. *And evermore mightily defend them.*

Priest. Help us, O God our Saviour.

Resp. *And for the glory of thy Name deliver us, be merciful to us sinners for thy Name sake.*

Priest. O Lord, hear our Prayer.

Resp. *And let our cry come unto thee.*

Then the Chaplain reads this Prayer following.

O Almighty God, who art the Giver of all health, and the aid of them that seek to thee for succor. We call upon thee for thy help and goodness mercifully to be shewed to these thy Servants, that they being healed of their infirmities, may give thanks to thee in thy holy

Church.

church. Through Jesus Christ our Lord. Amen.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

Here he concludes.

This being finished, His Majesty having by my Lord Chamberlain, or in his absence the Vice-Chamberlain, and two other Nobles, brought up Linnen, and the Bason and Ewer to wash his Hands, He takes leave of the people, and they joyfully and thankfully do every one return home, praising God and their good King; and when this method is apparent to all men, and carries in it the greatest truth imaginable, what man of Sense, Religion or Honesty can there be, which shall dare to deny the truth and efficacy thereof, being both glorious and praise-worthy? considering that the Liturgy used therein is holy, the simplicity and reverence of the Ceremonies thereof being performed with all decency, the person who performs this being hereto constituted by a Divine permission, performing it without any appearance of superstition; the

Our Father which art in Heaven, &c.

These Answers thereto be made by them that come to be healed.

Vers. O Lord, save thy servants.

Resp. Which put their trust in thee.

Vers. Send them help from thy holy place.

Resp. And evermore mightily defend them.

Vers. Help us, O God our Saviour.

Resp. And for the glory of thy Name deliver us, be merciful to us sinners for thy Name's sake.

Vers. O Lord, hear our Prayer.

Resp. And let our cry come unto thee.

Then the Chaplain reads this Prayer following.

O Almighty God, who art the Giver of all health, and the Aid of them that seek to thee for succor: We call upon thee for thy help and goodness graciously to be shewed to these thy servants, that they being healed of their infirmities, may give thanks to thee in thy holy

Church.

church. Through Jesus Christ our Lord. Amen.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

Here he concludes.

This being finished, His Majesty having by my Lord Chamberlain, or in his absence the Vice-Chamberlain, and two other Nobles, brought up Linnen, and the Bason and Ewer to wash his Hands, He takes leave of the people, and they joyfully and thankfully do every one return home, praising God and their good King; and when this method is apparent to all men, and carries in it the greatest truth imaginable, what man of Sense, Religion or Honesty can there be, which shall dare to deny the truth and efficacy thereof, being both glorious and praise-worthy? considering that the Liturgy used therein is holy, the simplicity and reverence of the Ceremonies thereof being performed with all decency, the person who performs this being hereto constituted by a Divine permission, performing it without any appearance of superstition; the

the Author of the whole Work being the Holy Spirit, and this Gift arising thence with both its use and fruit. Here is nothing but Benediction, and Prayer, for the Recovery of the Sick, Imposition of Hands, and Contraction of Health, the same Ceremony used as is used in Baptism, the putting over the Gold being but as a Sacred Gift and Pledge of his Charity. In the whole, there is nothing but God worshipped, Christ venerated, and poor Christians cured, without any Figments or Cheats of Black Arts, Invocations of Evil Spirits, Characters, or the like delusions, all which I hope may not come short of an English Miracle. How therefore should all true English-men, and Sons of the Church, adore, and have in high reverence that great Soveraign, who can give ease to the Diseased, by his Touching such as are not only despicable to view, but fetid to smell, who makes no difference, as I have already shewn, between Great and Small, Peer and Peasant, Delicate or Deformed? What therefore can there be which might not make the most Ungrateful Man change his rude temper, and sweeten

it

CHAP. VIII.

This shews the Certainty of its Events, and the Admirable Effects of its Cures.

The truth is, a this great Cise of Healing doth call the Christian Faith, and also Humane Reason into consent therewith; for without these do march together, the Events will not answer expectation. And in truth would be against God himself as well as His Sacred Majesty, to wish for Health, and not preserve the memory of those great Cures done by Him; to read their Names thus cured, and commended to Posterity, if Faith did not march along with it: For what is worse than to bury the knowledge of the remembrance of Favours done? the only black mark of Ingratitude; and nothing more kind than to allow the memo-

[illegible] Cures done: For what is Pity but a willing consent thereto in [illegible]? and what more kind than to allow the same to the Father of our Nation? Our Faith doth therefore command our keeping in memory the Health we receive from our Gracious Soveraign, and to register the same in our belief; since we find these Diseases do no more spare the proud Citizen, than the despicable Country-man, and that both these have found benefit by His Majesties Gracious Hand, is as clear as the Sun that shines: Hath not the French, Dutch, Scotch, Irish, Welsh, and English, been all happy partakers of the benefit of His Majesties Gracious Touch? Hath there been scarce any City, Town or Country which cannot speak well of His Curative Faculty? [illegible] or is there scarce a Street in this Populous City, that hath not found the benefit of His Sacred Hand? And yet as if this Disease did get a new Birth by Conversation, it meets the King wherever He goes, with as much vigour and plenty as if the work were now to begin. And as a very strange remark hereof, although I do

The admirable Effects of His Majesties Healing to all Persons of the World.

believe near half the Nation hath been Touch'd and Healed by His Sacred Majesty since His Happy Restauration; yet upon any new appearance of a fresh Healing, they are coming in afresh, and as fast as if not one had yet been Touch'd by Him. Are things strange as monstrous!

Some cured the first time. Others not cured till the second Touch. Some selling their Gold, their Disease hath seized them afresh.

To my own knowledge I have known many perfectly cured the first time, they having been Touched by His Sacred Majesty. Others again having been seen healed upon His second Touch, which could not receive the same benefit the first time. Some again having received His Majesties gracious Touch, and losing them Gold, their Distemper has *De Novo* seized them again; and these also upon gaining a second Touch, and new Gold, their Diseases have been seen utterly to have been chased away, and they themselves perfectly cured.

As to the Healing on *Good-Friday*.

Now as to particular times and seasons of Healings, as *Good-Friday*, and the like, which do carry a strong Faith with some people, who unless they can be Touch'd by the King that time, their belief is so weak and tender, that they do presume and suppose any other

other time in the year is not so fitting, or do or can carry the same efficacy. But to these delicate sort of people, who I am subject to believe are as wavering in their Faith as they are in their Opinions; and unless the Almighty will please so far to condescend as in every degree to answer their Humours, by working more than an ordinary Miracle in them, they may with abundance of ease be brought to think that there is little or no effect of cure in the whole. A sin I am sure it is to tie the Almighty to particular times and seasons, and therefore not to be accounted (amongst Men of sense) to have more efficacy than at other times.

The reason of some not being cured.

And to put stop to another old received Opinion of the Gold; which is, If the King doth not find, and give the Gold, as well as put the same over their Necks, this will not answer expectation, some of these sort putting a higher esteem upon the Gold, than upon the Hand that put it about their Necks. But all such may know that this Gold thus used and imployed, is no more than a resemblance of Health, for the Cure has oft been seen done

The putting over the Gold only a token of Charity.

without any Gold at all given; sometimes the same has been pronounced only by Silver, as shall be made good by several Examples in the last Chapter.

About changing the Gold.

Another sort of people also there are, who if they can procure the favour from the Chirurgeon to procure them a second Touch, they must likewise have their Gold also changed, (some effect of which I have already touch'd at) as if the later Gold had any more effect in it than the former, they both coming from one and the same Royal Hand; an unnecessary trouble, as little effectual, and perhaps more deceitful. And that Gold is not the great Ingredient in this Cure, may easily be thus proved, by calling into remembrance the Rebellious Times, when Tyranny turned this once happy Nation into an Anarchy of Confusion, and by their unlawful upset High Court of Justice, or rather Injustice, forced the Head of Kings, where He was wont to shew the Grandure of His Majesty due to Princes, there to make His funeral Pulpit, laying down the Sacred Trophies of His Greatness, abhorred the

Ensigns of Renown had formerly been planted, by their cursed Hands, and compell'd to quit His three Nations by their most cursed and barbarous Cruciations; and yet all this done under pretence of Devotion and Sanctity, bringing Him under their Tyrannical Judgment, to submit to their bold and bloody Assassination; in whose horrid Massacre, and after whose inhumane and barbarous Decollation, its pretious Blood left not its vigour which it kept whilst it was warm in His Purple Veins, being either taken up by Handkerchiefs, or collected by other things, with which these Strumous Swellings being but touched, or therewith concerned, they have seen suddainly to vanish and disappear: and this also shall be made good by some Observations thereof in my last Chapter. And if His Royal Corps, stript from Life, was thus accompanied with this Divine and Heavenly Virtue, what shall we think and say of the Action performed by the Life, as by the Blest and Sacred Hands of our Dread Sovereign? Besides, if the Virtue did wholly lodge in the Gold, I would

have such as give this great Reputation to the same, to make tryal of a piece of their own Gold, in putting the same about their own Necks, and see then if this will in any measure answer their desired ends: The success I leave to them who shall shew their folly as well as give themselves trouble to make such a tryal thereof.

These two may be very well granted convincing Arguments enough to prove the truth hereof: for this of His Majesties pretious Blood was soon done, and known to be performed in the midst of the Kings Enemies, and in those times when Trayterous Usurpers took leave to enter the Royal Throne; where not only the troublesome Mobile, but the rigid Masters of Presbytery and Independency, were so far from agreeing and consenting to His Majesties Healing Faculty, that the little Faith they had, they employed to confound the same: such were the great Reverence these Rebellious Tribes gave to this Divine Virtue. And in this I may presume positively to affirm, that such as do not give Credance to the

King as Gods Vicegerent, and to the many thousands cured thus by Him, they do, ever did, and ever shall be thought to give as little belief to God Himself, let His Miracles be never so many, or never so great, such being their churlish Humour, and ill composed Dispositions.

To the believing Man, I shall produce Saint *Chrysostom*'s words, Κατὰ ἀναλογὰν τῆς πιστεῶς, That according to their proportion of Faith they do, may, and shall be great Sharers in this Sanative Faculty. And as a farther Confirmation of the same, he saith, Τοσοῦτον ὀπηΐῤῥει ὅσον ἂν εὑρησκόνος πίστεως αὐτῇ· that is, *Tantum influit quantum invenerit Oblatum sibi fidei vasculum.*

Thus every unbelieving Man may rest satisfied, that without he brings Faith enough with him, and in him, that His Majesty hath Virtue enough in His Touch to Heal him, his expectation will not be answered: whereas the Man of Faith, who confides on the same, will as readily find the benefit of the same. And although this method doth not always answer ex-

pectation, yet its Effects are wonderful, and its Cure moſt frequent, as it and hath been ſufficiently and ſatisfactorily made good. And this may appear as a Vindication of the Certainty of its Events, as alſo of the Admirability of the Effects of His Majeſties Sanative Power.

CHAP. IX.

Several Doubts resolved about this Curative Method, made by Atheists, Sadducees, and ill conditioned Pharisees.

SInce there is nothing so excellent in its nature, or opinion of Men, or blest by good Men, and held in admiration by the Religious Men, but may be blasted by the envious breath of the wicked and ill natur'd Man, and so made either the subject of their scorn, or yield a lower taste of their malevolent Humor: I shall in this Chapter endeavor to allay their fury, and somwhat blunt and abate the edge of their calumny which they have evermore been ready to put upon this Sanative Faculty. And in undertaking hereof, I hope I have made some on-set already: but lest this should not be prevalent enough to conquer their incredulity,

I shall

I shall offer this as a farther Answer: Whereas there are some who do wholly deny the substance of the Action, and presume to call the thing in question; and others, who do not so much blame the thing it self, as the substance thereof and its Ceremonies, bringing hereby the whole Operation under Superstition, whilst others by spleen, disdain, ridicule, and private injury, will needs put a blind upon this most excellent Operation, although confirmed to them by Ocular Demonstration as clear as the Sun; and are not to be brought to the belief thereof, although they see it done before their eyes, no ways allowing a Divine Power going along therewith, it being performed by Man. To what an Age of Incredulity are we arrived at, where resolution, spleen, and injury, shall confirm a Mans opposition to the very light of Reason and Truth it self? where we shall have Men bid defiance to His Majesties humility which he shews in this Operation, to his Piety and pious bounty which he liberally bestows on his Diseased Subjects, and to the Cures thus daily performed by his Sacred Hands, who

Various Opinions as to this Cure,

do

do daily Study to ore-thwart, dispute, contradict, and speak ill of this Divine and most Excellent Qualifications, rather than give Faith, Reverence, or a just Acknowledgment thereto. And as a close to their black lips, I will presume to offer, That when the most Learned have worthily, and with all reverence writ hereof, and have neither been ashamed nor afraid to proclaim to all the world the many miraculous Cures which have been thus performed by His Sacred Majesties Hand, and for many hundred of Years kept up by the Princely Line, their Incerdulity may well be called into question, not having validity enough in it to ballance those weighty and great Opinions which ever have, and still do maintain the same: And where I have as a guard to my Opinion, the best of Antiquity opposing the greatest Scruples that can be made as to this matter, seeing some so extraordinary hot for lessening wholly any Virtue in the Gold or Silver, or the like, which shall be put about the Patients necks, and abominate the use thereof with all their hearts, in any other but in their

their own possession. Where this yet hath been used by the Kings sacred Hand, we have found it of admirable use and advantage.

The use of the ceremonies.

Others as readily do cry out against the Ceremonies, being as little pleased therewith as the former, which they shall please to vouchsafe, allowing them of some use in displaying a good and Religious Mans life, and yet are not willing to grant this of any efficacy in this Healing Faculty; whereas they may, or ought to know, that the Word of God is as great an Alexipharmick herein, in working this Curative Effect: The saying therefore of a certain Form of Words at this Healing, is not to be condemned, unless we will blame the word of Faith by our Impiety: *For Faith comes by hearing, and hearing by the Word of God*, as *Rom.* 10. *ver.* 6. But the Righteousness which is of Faith speaketh in this wise: *Faith cometh by hearing, and hearing by the word of God.* This therefore the legitimate use of the Divine Word, is to be joyn'd with a right Faith. But because I am sure I shall meet some even oppoſing the thing

thing in self, knowing there be too many who cannot in their natures discern speak well of any body, or of any thing, unless brought to their test and approbation, and so despise all Virtues; speaking evil of Angels, Saints, and the Almighty himself; laughing at his blessed People, evil treating his Anointed and their Druid Sovereign; mocking the Holy Spirit, and affronting his Gifts, Miracles, Scriptures, Sacraments, and all other Ecclesiastical Ceremonies and Rights, which do not keep equal pace with their humor and fancy: A sort of which we read of in *Phil.* 3. *cap.* 18. who are there called, *The enemies of the Cross of Christ, whose end is destruction, whose God is their belly, and whose glory their shame, who mind earthly things.* Should we to these bring the brightest Truth, fetch'd even from Heaven it self; they are so naturally inclined to contradiction, that they will believe them to be in the dark: That you may with more ease bring an Atheist to believe there is a God, than shall be to give Faith to the excellent works which are daily done by our Sacred

Sacred Majesty at this day by his Sacred Touch.

There are another sort of Creatures, who are inward enemies to this Sanative Gift, even more doubting of its clearness; and these do bug themselves in opposing and contradicting all such as shall speak well thereof. Of which sort may *Casper Brauerus* be well reckoned one, of whom we have already given you an account, both as to his Religion, and unhappy Opinion. And I believe we have upon many more of his Opinion at this day, who should they see our Sovereign heal, and exercise the same Gift daily, yet this their cursed Opinion and Humor sticks so close to them, that they will scarce give it leave to breath, or gain any reputation amongst them: And although it may get footing into a more favorable Opinion amongst some of them, that all this is done without any Inchantment, or ill and black methods used, yet they do receive it with that tenderness, that it must gain upon them by degrees, and takes sometime before they

they can work them into any belief thereof. And since it doth require no easie task either to please or convince these Adversaries as to the Fact it self, who cannot assent to the manner of performing thereof, although having no reason to dissent from the same: These following Reasons, I hope, may in some measure make the matter neither so measie as may be expected. Thus therefore this Healing Faculty is not produced, *ex semine*, by an ingenite Faculty which may be produced with the nature thereof, as many Physical Virtues are thence determined, and by similitude of Bodies and Manners taking their first *Idea's* thence, as one Body being productive out of another, but no Soul thus produced out of another, every Man generating his like in Specie, not in individual Quality. Such therefore who would thus press down with opposition this Healing Faculty, have no need to doubt of that which the learned hath so highly writ thereof, and maintained as in the Inaugurated Rights of the Kings of *England* and of *France*. Since God himself is he that createth Kings, and Anoints their

Royal

Royal Hands with the Sacred Oyl, and with a Royal Balsamick Vertue, by which doth arise other Gifts of Fortitude, Councel, Prudence, and Government like Christian Kings, as well as in this of Healing. *Pencerus* unkindly calls this, *The admirable passions of Events*, at which I wonder more, than at his other odd Perswasion, whereas there is such a distance between them of Miracles, and the Divine Gifts of Healing (not only attested by us, but by all our Neighboring Nations) that our English have that perfect abhorrence thereto, that we are as much purged and cleansed from the same, as the House of God with *Hezechias* and *Josias* was purified from all its corruptions. But what need I bring Examples to confute this ridiculous Opinion of his, since we find that he himself doth fall on the ground, and acts in the dark? Let us therefore recede from this one extream, to prevent our falling into another, by keeping the middle way. *Pencerus* only fell from *Augurin*, even as the Meteologer doth from the Philosopher, and both from true Theologie. *Augurius Ferrerius de Gondon* saith,

[illegible] that he and other Physicians [illegible] addicted to the Superstition of Charms, which were prevalent against Bleeding, and other Chronical Distempers, having in them the Faculty of curing intermitting Fevers, and many other Diseases of that sort, that proceeds therein. The event of which Cure is not to be taken from the Characters, nor from the Chatm only; but this working such power in our minds, that we therewith complying, this gets fancy also to joyn therewith, by which it gains ground of the Distemper and overcomes it. Thus one Man acting by the power of Persuasion, he gains on the Man on which he thus acts, with which he does powerfully proceed in the same; he joyning therewith, and giving a conjuntant Faith to the Operation thus performed, the intended design does take a speedy effect; and thus working by Characters or Enchantment, or the like, for curing of Agues, and the Patients therewith so troubled; they believing they shall hereby be cured, the Disease hath suddenly been seen to vanish, and they acquitted from their Distemper to ad-

admiration, Confidence and Perswasion being two great Assistants in this Curative Method, especially amongst the illiterate and unlearned, where Opinion having once got possession amongst such as to their Charms and Characters, there's no further need of outward Application, they in themselves leaving satisfactory Arguments amongst these sort of People to work their effects. But leaving these dark and black methods thus generally used amongst the ignorant, and less knowing: With his favourable known Miracles may be brought to light by the strength of the mind.

And lest I may seem tedious in making good my reason for the same, as to this Healing Faculty: This is not a gift of Nature, but of Grace, neither does it live in Man but in his Maker; not in human confidences as these Charms and Characters, but in the power of Faith deriveing from the Almighty. Moreover, our Gracious Soveraign doth acquit all idle pretences whatsoever hereto, by neither questioning their Faith who come to be healed, nor asks their belief about the same; he only prays for them, blesses

blesses them with his Sacred Touch, gives them his Gold, and thus doth impart health unto them; from which double consequence, such as the Faith of them is who thus are touched by him, its Curative Effects does most clearly evince and demonstrate. *Gendron* of *Paris* is very nice in allowing this Gift of Healing to the Kings of *England*, when he says, *Some of them have exercised this Healing Virtue.* But he would have been much kinder, and a better Master of Geneurity, would he have been pleased to shew the difference between those which had this, and those which wanted the same. But I need not to trouble him for an answer ready minted for him, which partly falls in one of his own Country-men, which happned about the midst of Queen *Elizabeths* Reign, after Pope *Pius* had let flown his Excommunication against her: There was a stiff Roman Catholick (as they do delight to call themselves) who being cast into Prison, and in a sad condition visited with the *Kings* Evil, and having with pain and expence long tried the advice of Physitians without any success, at length hum-

See Took

humbly addreſſed himſelf to the Queens Majeſty, through whom, by Gods aſſiſtance, he was compleatly cured; and being demanded what news, I perceive, ſaith he, now at laſt by plain experience, that the Excommunication denounced by the Pope againſt Her Majeſty, is of none effect, ſeeing God hath bleſſed her with ſo great and miraculous a virtue, as Dr. *Tooker* hath it in *Charismate, cap. 6. pag. 93.* And as a ſecond ſatisfaction to this French-man, he tells us another Hiſtory of a Maid, when the Queen being in *Glocesterſhire*, and many poor People afflicted with this Diſeaſe, who in uncivil Crowds did ſo preſs upon her Majeſty, that ſhe let fall theſe words, *Alaſs poor People, I cannot, I cannot cure you, it is God alone who can do it.* The which words ſome ill affected perſons did interpret, as her utter renouncing of this Divine Gift: whereas ſhe only removed her Subjects Eyes from her ſelf, to deire their looking up to Heaven. Before ſhe left the place, ſhe was pleaſed to admit a general Healing; amongſt which, the afore-mentioned Maid being Touch'd by Her Sacred Hand, went

went away immediatly recovered and healed from her Diſeaſe. And where is there is no need of Miracles, when the Truth of the Scriptures do ſhew the *Dogmata Fidei*, our Chriſtian Faith not being founded on demoliſhing of Churches, or dead Martyrs, nor in Murdering of Men, theſe being accounted by us as no Faith, and if any to be allowed, but as an impious Faith: But by ours we do give honor to the memory of Martyrs who dyed for the ſame; we do not worſhip their Pictures with St. *Auguſtine*, but can look upon them with reſpect; we do not damn the Faith of Signs, for Signs do not much conduce to the confirmation of Errors, but rather to the glory of God and his worſhip.

This Divine Function is performed without any ſeducing Method: The King gives freely, not calling the Angels to witneſs, nor ſinking ſo low as others do, to perform the ſame by Black Art or Inchantment; he does it with a pure Heart, in the preſence of the Almighty who knows all things, without Superſtition, curing all that approach his Royal Touch. And this

humbly addreſſed himſelf to the Queens Majeſty, through whom, by Gods aſſiſtance, he was compleatly cured; and being demanded what news, I perceive, ſaith he, now at laſt by plain experience, that the Excommunication denounced by the Pope againſt Her Majeſty, is of none effect, ſeeing God hath bleſſed her with ſo great and miraculous a virtue, as Dr. *Tooker* hath it in *Charismate, cap. 6. pag. 92.* And as a ſecond ſatisfaction to this French-man, he tells us another Hiſtory of a Maid, when the Queen being in *Glocestershire*, and many poor People afflicted with this Diſeaſe, who in unciv'l Crowds did ſo preſs upon her Majeſty, that ſhe let fall theſe words, *Alaſs poor People, I cannot, I cannot cure you, it is God alone who can do it.* The which words ſome ill affected perſons did interpret, as her utter renouncing of this Divine Gift; whereas ſhe only removed her Subjects Eyes from her ſelf, to deſire their looking up to Heaven. Before ſhe left the place, ſhe was pleaſed to admit a general Healing; amongſt which, the afore-mentioned Maid being Touch'd by Her ſacred Hand, went

went away immediatly recovered and healed from her Diſeaſe. And where is there is no need of Miracles, when the Truth of the Scriptures do ſhew the *Dogmata Fidei*, our Chriſtian Faith not being founded on demoliſhing of Churches, or dead Martyrs, nor in Murdering of Men, theſe being accounted by us as no Faith, and if any to be allowed, but as an impious Faith: But by ours we do give honor to the memory of Martyrs who dyed for the ſame; we do not worſhip their Pictures with St. *Auguſtine*, but can look upon them with reſpect; we do not damn the Faith of Signs, for Signs do not much conduce to the confirmation of Errors, but rather to the glory of God and his worſhip.

This Divine Function is performed without any ſeducing Method: The King gives freely, not calling the Angels to witneſs, nor ſinking ſo low as others do, to perform the ſame by Black Art or Inchantment; he does it with a pure Heart, in the preſence of the Almighty who knows all things, without Superſtition, curing all that approach his Royal Touch. And this

I may frankly presume to aver, never any of his Predecessors have ever exercised it more, or more willingly and freely, whose wonderful Effects and certainty of Cures, we must and shall acknowledge as long as we can speak, and tell our Children thereof, that they may relate what wonders have been performed by his Sacred Hand to their succeeding Generations.

A

CHAP. X.

Several Examples of Miraculous Cures performed by His Majesties Sacred Touch.

AND that no Man may say the Nut will not be worth cracking when he finds good Meat therein; as our Discourse hath hitherto given you a taste of the truth of this Healing Faculty, so this comes like a happy Commander, bringing up the Reer; wherein shall be shewn part of those Gleanings which I have gathered up from the large and fertile Crop of Strumous Persons, and these cured by the Majestick Power of the Kings Sacred Hands. And since it cannot reasonably be expected that I should gradually proceed from *Edward* the Confessor, even to the time of our Dread Soveraign, which would perhaps be a Task more troublesome than

desirous, so I am sure of greater bulk than I designed or intended. And that I may not live altogether upon the suffering point, I would gladly know of any contrary Humour, which of our Kings of *England* did ever go without it, that lawfully arrived at the Crown? my present Discourse not reaching any Usurper, or Tyrannical Governour. But passing these by, as we begin from *Edward* the Confessor, we ought to bear Record of some of his Miraculous Methods said to be done by him: And here, as some sort of Men were not wanting to give too high a Character of his Deeds, so the meanest Act which was performed by him, was not let fall without an honourable Reverence. Amongst some of which we read of a poor Man who chanced to come to him, one who might have stockt an Hospital with Maladies, whose sight made all Bystanders commiserate his condition; the Sick Man had a strong Fancy and a bold Face, who desired the King himself to carry him on his back to the Church, on assurance (as he said) that he thereby should be recovered. The good King granta his desire, and

History.

this

this Royal Porter bears him into the Church, where ſo ſtrange an alteration is ſaid to happen, that although he was carried in on all four, he departed thence ſtreight, and upon two; and it is ſaid the Church into which he was thus carried was St. *Peters* in *Weſtminſter*, built by him on this occaſion. Next to St. *Peter* he is ſaid to be much in favour with St. *John* the Apoſtle, who is reported to have appeared unto him in the ſhape of a begging Pilgrim; the King not having preſent Money to ſupply his wants, did pluck off his Ring from his finger, and beſtowed it upon him, by virtue of which Ring given he is ſaid to perform many and great Miracles. The ſame Ring ſome years after is ſaid to be ſent him back again by two Pilgrims out of *Paleſtine*; and if any do doubt of the truth hereof, they are deſired to repair to *Havering*, a Town in *Eſſex*, ſo called as they ſay from this Ring, where, by the Inhabitants, ſatisfaction will be given.

This great and moſt Pious Prince being dead, *Harold* the Son of Earl *Goodwin* next ſucceeded him, who aſſumed

claimed the Throne, and was Crowned King by *Aldred* Archbishop of *York*, next to whom was *William* the Conqueror, from whom began the Computation of our Kings of *England*. I might after him name his Son *William* the Second, and so proceed to *Henry* the First, King *Stephen*, *Henry* the Second, *Richard*, *John*, the *Edwards*, and others, in to the time of Queen *Mary* and Queen *Elizabeth*; but since I can find by no Authority that this Sanative Faculty have been ever wanting, or removed from the Princely Line, I shall presume to take leave, and begin with Queen *Elizabeth*, where amongst many other Cures done by her Sacred Hand, take these following as they appear, the first two whereof I have already described in the foregoing Chapter of the French-man, and the other of *Gloucester*, the which I do here forbear to mention to prevent Tautology.

Dr. *Tooker* also tells us of one *John Capel* of *Exon*, the Son of an honest Citizen, and a Daughter of the same Person, both troubled with the Evil, and both quitted from their Distempers by her Majesties gracious Touch.

Another

Another of his is of a Maid, who was of the ancient Family of the *Tirrells*, who was for ten years troubled with this Evil Disease, she being touched for the same, also recovered: he afterwards beholding her Gold coin from her Neck, demanded of her the reason thereof? she tells him her necessity compell'd her to sell it, and yet she remained well, whence he, as other wise Men, have conjectured that the Gold given is only as the Kings Charitable Token, and no more, for she lived many years after very well, without any relapse. Yet this does not always so succeed, for I have seen many upon the loss of their Gold, their Evil has come afresh, and proved troublesome, as shall be made good by many Examples following. Many thousands are reported to have been cured of this Disease in her happy Reign; King *James* succeeded her, and continued the same Sanative Power in his Life-time. After whom was *Charles* the First of ever blessed Memory, who performed these Cures in a very strange and miraculous manner, with and without Gold, by his Prayer and Benediction only; by his

Sacred

Sacred Touch, as also by his Sacred and precious Blood. Of each of which in their Order, where for remark, blessing and cure, none ever of his Predecessors were able to be named in the hour with him. I begin with that wonderful and miraculous Cure done by him at *Winchester*, only by his Prayer, related to our Dread Soveraign, and his Brother his Royal Highness *James* Duke of *York* at *Winchester Colledge*, by Doctor *John Nicholas*, Warden of the Colledge this last Summer, where I had the Honour not only to hear it, but afterwards saw the Bottle. This following History I had from the aforesaid Doctor under his own Hand, sent me in a Letter from my very good Friend Mr. *Shadrack Lyne*, Apothecary of the same place, and is as followeth.

Winton,

Winton, Octob. 31. 1682.

Sir,

"SInce my return from those Journies, which of late I have undertaken on my Colledge Affairs, Mr. *Lyne* hath minded me to send you a Relation of that most eminent Cure of the *Kings Evil* in this City, by the Prayers of King *Charles* the First. The Person that labored under that Infirmity, was *Robert Cole*, well known in *Winton*, being a publick Inn-keeper, first of the *Three Crowns*, next of the *Katherine Wheel*, both Houses near the Colledge of that place: 'Twas evident to all persons that he was highly Diseased, and great Scars remained as evidences of it after the Cure: His Throat was the place of his Soars, where there were great Wounds, and the encrease of them gave the Man daily and just fears, that the passages for his Breath could not long continue whole and useful, he sought for relief by a Medicinal Water, which he received from an Apothecary of *Sarum* (I think he told me his name was *Hand-*

cock)

'cock) but as he, when alive, assured 'me, although the washing with that 'Water did keep the Wounds clean, 'yet it did not stop the increase nor 'the pains: He then in despair of all 'other help but from His Majesties 'Touch, endeavored to procure that 'means of Gods mercy. But it being 'in the time when that Sacred Person 'was removed from the Isle of *Wight*, 'and brought through *Winton* (where 'this object of Charity dwelt) in or-'der to the last of his Sufferings, 'There were Soldiers, Guards and 'Spies sufficient for to prevent such a 'gracious Act, and those had malice 'enough to have hindred that Mar-'tyr doing good if they could. The 'poor distressed Man, on bended 'knees, at that time in the presence 'made several Exclamations, and 'pressed nearer to the King that he 'might procure notice from him, pray-'ing still loudly, *God save the King*: 'which provok'd those inhumane At-'tendants, to deal with the Petitioner 'as they did with their Soveraign, 'barberously: They struck him, re-'moved him, and allowed him no 'opportunity to come within the good

'King

'Kings reach: The only effect was, 'that the importunate cries of him 'which was impatient to be denyed 'the last hopes of ease and life, made 'the good Prince observe him; and 'since he could not be hindred from 'reaching him with his Prayers, he 'gave the weak and now dispairing 'Man his Blessing, in the like words 'to these: Friend, I see thou art not 'permitted to come near me, and I 'cannot tell what thou wouldest 'have, but *God bless thee, and grant 'thy desire*; after which, the dis-'eased Man without the Kings stroak-'ing, was forced to return to the Li-'quor that he had formerly washt his 'Soars with: But although the Bot-'tle that he kept it in had been secu-'red in a Cup-board, and is to this 'day without any crack in it, yet the 'Water was much wasted: The next 'day he found a greater decrease in 'the Liquor, and so daily until it was 'dryed up. At length, the Bottle 'became scabbed in its sides, and ma-'ny Botches appeared in it, the gla-'zing of the Bottle breaking off 'through the round bubbles or 'botches that arose in the Earth; And

'as

'as theſe effects appeared in the Earthen Veſſel, the Face and Throat of 'the Patient healed with equal ſpeed. 'I my ſelf knew the Man ſo whole, 'that the Scars were the greateſt teſtimony that he ever ſuffered by that 'Diſeaſe. He was ever after freed 'from any running iſſue, or pain, unleſs at one time, when (as he told 'me) a Gentlewoman that ſaw the 'Bottle, attempted to pick off ſome 'of thoſe Excreſcences that budded 'out of its ſides: After this, the places that had been affected in his 'Throat gave him new trouble and 'grief, but nothing was vented there, 'which being over, he lived above 'twenty years in eaſe, and in that 'Sickneſs of which he died, the Kings 'Evil had no ſhare.

'This practice of the Gentlewoman, and the fear of thoſe times, 'made this *R. Cole* conceal the Bottle 'as much as he might do, leſt it ſhould 'be injured after he found his Face 'had a ſympathy with it, or leſt the 'Powers then domineering ſhould 'demand it from him, he preſerved it 'in a Woollen Bag, and although it 'might have been of great advantage

'to

'to his Profeſſion to have expoſed it 'to his Cuſtomers, yet he regarded 'his Safety more than his Profit, and 'concealed it with all the Art he 'could; ſo that it was not ſeen but 'when an intimate Acquaintance ex-'torted that reſpect from him, with 'good aſſurance that it ſhould not be 'roughly handled; he being dead, 'the Bottle is until this day in the 'Hands of his Widow here in *Winton*, 'where there are many other Wit-'neſſes of this which you receive now 'from

'*Your very faithful Servant,*

JO. NICHOLAS.

At the same time I had this following at the Colledge of *Winton*, given me by a Person of Quality: Of two men, both Father and Son, either of them being troubled with the *Evil*: The Father was touch'd by the late King and received Gold; the Son never was touch'd, neither did he ever receive any. The effect hereof was as followeth: The Father being distempered and ill, keeps the Gold about his own neck, which kept him in health, and gave him speedy ease and relief: The Son falling ill, he borrows his Fathers Gold from his neck, and puts it about his own, which likewise gave him ease and relief. The Father after this by leaving his Gold, had his Distemper seized him afresh, and then took the Gold again, and this made it as readily vanish. And thus by the intercourse or change of Gold from Father to Son, and from Son to Father, whoever of them kept the Gold, was defended against any new approach or appearance of his Distemper; and this was kept and maintained by them for many years together.

An-

Another, not much unlike this, I had from *John Hebden* Esq; whose Mother being healed by King *Charles* the First, of blessed memory, did in a very short time recover, and was healed of her Disease. She after this going over into *Russia*, where she afterwards dwelt, met there with one Mr. *Heath*, a *Russia* Merchant, who was likewise so extraordinarily troubled with the *Evil*, that he was said to be near eaten up with the same: And although he made all the means he possibly could to get over to *England*, to come to be touch'd by His late Sacred Majesty for the same, yet the illness of the Weather, and the badness of the Season prevented his designs. The great thing here remarkable is this, Madam *Hebden* lending this Merchant her Gold which she received from the King, and he for some time wearing the same about his neck, within a very small time after the use thereof, he found benefit, and upon his continuance of the same in use, he very speedily amended, and became so well, that he had no farther need of His Majesties Touch. The Lady her self is now alive, and ready

to attest the truth hereof, as I had it from her Sons own hand.

Mr. *Foster*, now an Inhabitant in *Windsor*, when he was about six years of Age, and perfectly blind for about two years, so that he could neither see Sun, Moon, Fire or Candle, who being perplexed also with many Scrophulous or Evil Swellings about his Throat, and many others seizing his Face, Arm, Hands and Fingers; and after having spent much mony with Physicians and Chirurgions, to little purpose, was after all this brought to his late Sacred Majesty to be Healed, by the benefit whereof, within fourteen days, he presently recovered his sight; and his Swellings which did frequently run into Suppuration and healed in several parts of his Body, were as speedily dryed up, and he hath ever since remained sound without any appearance of relapse. This I had from himself this last Summer at *Windsor*, who I am certain will be ever ready to maintain the Truth thereof to his dying minute.

There

There was a Woman Quaker which lived at *Guilford* in *Surry*, who being so perfectly blind, that she was rob'd of all light and sight: She coming to *Hampton-Court*, where our late King was then a Prisoner, to be touch'd by his Sacred Majesty; so soon as she received the same, or within less than an hour after the reception thereof, she went down to the Kings kitchin, and did there tell the number of Spits which were turning upon the Range, and did there fall down upon her knees, praying to God to forgive her for those evil thoughts she formerly had of her good King, by whom she had receiv'd this great Blessing. Mr. *John Stephens* of the Kings Back-stairs, was an eye-witness of every part hereof, he being then at the Operation, and afterwards seeing her in the Kitchin: At this time the King did only put over her Neck a Silver two pence, strung in a white Silk Riband; and this may prove, that other Metal used and imployed by the Sacred Hand, does the same as Gold. All People which did here come to be touch'd had only Silver given to them, and yet most of them

known to be cured; and such as fail'd thereof, hapned chiefly from their unbelief and incredulity. Mr. *Henry Ewer*, four years of age, was brought by the former Mr. *Stephens* to be touch'd by His late Sacred Majesty at *Hampton-Court* at the same time; his Eyes being so sore and ill-affected, that he could not look upon any Fire, or behold the light of the Sun or Moon, they were so weak and troublesom to him: within a Month or six Weeks after his being healed by the King, he was seen perfectly discharged from his pain, and recovered to admiration, and lived many years free from all trouble: Both these Mr. *Stephens* is ready to maintain, if at any time he may be questioned about the same.

Mr. *Halford*, one of His Majesties Heralds, tells me this following of one *Helena Payne* of *Windsor*, who having the *Evil* in that measure as it made her Blind; this bred from a great Rhume and *defluxion* of her Eyes, with which she was perplexed for several years together. King *Charles* the First being then a Prisoner in *Windsor*, and commanded thence by the

the Regicides to *London*; this poor Woman preſs'd to be touch'd by His Sacred Majeſty as he was paſſing over the Bridge, and preſumed to take hold of his Coat, humbly ſupplicating His Majeſties Sacred touch: The good King tells her he had no Gold; ſhe ſtill begs for Chriſt Jeſus ſake, that he would grant her His gracious Touch; the which ſhe having received, within three days after ſhe grew well and recovered, and did after that retain her Sight to her dying day.

Another old Man came to my Lodgings at *Windſor* this laſt Summer, who told me, That he having been Lame for ſeveral Years together, ſo that he could neither go or ſtand; he being brought to our late King, of Bleſſed Memory, to be touch'd at *Windſor*, he thereupon ſoon amended, and recovered his ſtrength to that capacity as I then ſaw him in, and hath had the uſe of his Limbs ever ſince to admiration.

Mr. *Preſgrave*, one of His Majeſties Serjeants at Arms, told me this fol-

following remarkable History of a Gentlewoman, who was troubled for ſeveral years with the *Evil*, who alſo had divers running Soars about her Arm, ſhe being a Nonconformiſt and Diſſenter from our Church, and having very little Faith of His Majeſties Touch; but at length, by very great perſwaſions of her Friends who had found benefit thereof, by their earneſt perſwaſions did gain of her, if poſſible, to procure His Majeſties Touch for the ſame. This being in the time of our late King, of Bleſſed Memory, when he was at *Hampton-Court*; ſhe goes thither and was healed by him, ſhe having received His Majeſties gracious Touch, and a piece of Silver about her Neck, immediatly grew better, and within a ſmall time afterwards perfectly recovered, ſo that her Soars dryed up, and ſhe acquitted from all running Iſſues. But as a very ſtrange Remark hereof, upon the day of our Bleſſed Soveraigns cruel Martyrdom, her Sores broke out afreſh, ſhe being in the Country and hearing nothing of the ſame: But within a ſmall while after they healed up again, and ſhe appeared very well without any appearance of Relapſe. Mr.

Mr. *Seymour Bowman* ſent theſe two remarkable Hiſtories in a Letter to me; the which, becauſe I deſign to Print nothing but Truth, I do here preſent the Reader with a true Copy of the ſame: The truth of which he is ever ready to juſtifie.

Sir,

'TO add to that great Treaſure 'which I underſtand you are 'Inriching the World with, give me 'leave to contribute two Mites, which 'may be thus far grateful to you, be-'cauſe they are upon my own know-'ledge. In the Year when the 'great Treaty was between the late 'King and Parliament at the Iſle of '*Wight* (whether my occaſions then 'called me) His Majeſty coming home 'one Evening from the Treaty-houſe, 'a Daughter of one Mr. *Stephens* (I 'think his name was) a Citizen of '*Winchester*, was touch'd for the *Evil* 'in her Eye, which as ſoon as His Ma-'jeſty had done he went to Prayers, '(Dr. *Hinchman* and Dr. *Sanderſon*, 'ſince Biſhops of *London* and *Lincoln*, 'officiating) in which time her Eye 'flew open; at which ſhe her ſelf be-

'ing

'ing ſurprized, told her Mother, who 'joyfully at the end of Prayers pro-'claimed it as a Miracle; upon hearing 'whereof, I asked the Girl about it, 'ſhe told me ſhe had been blind more 'than a Fortnight, and Mr. Serjeant '*Paynter*, then chief Chirurgeon in 'Waiting, aſſur'd me he look'd upon 'her Eye to be in great danger. By 'this time it arriv'd at His Majeſties 'Ear, who came to the Girl as I ſtood 'by her, and in my hearing ask'd her 'how long her Eye had been cloſed; 'ſhe anſwered, above a Fortnight: Do 'you ſee now, ſaid the King? to which 'ſhe replyed (putting her hand on her 'other Eye) I ſee your Majeſty; I ſee 'any thing about the Room; at which 'His Majeſty pauſing awhile, with a 'kind of Venerable admiration, took 'her by the hand and kiſs'd her.

'At my return from the Iſland, I 'lodged at *Calſhot-Caſtle* (which is a-'bout the mid-way to *Southampton*) 'with my Friend Captain *Peter Bettes-'worth*, then Governor, who ſhewed 'me a young Man, whom he told me 'had been infirm with the *Evil* in his 'Thigh for nine years, that it was very 'unpleaſant to behold, the Fleſh being

'rotted

'rotted away to the very bone, ſo that 'more than two pounds of fleſh (by 'computation) could not equal one 'Thigh with the other, and for three 'years he went with Crutches; ſo that 'when he went to the Iſland to be 'touched, it was very troubleſom for 'him to go in or out of the Boat, as 'both himſelf, his Father and Mother acquainted me. This very night after 'the King had Touched him, and put 'a ſhilling about his Neck which he 'brought with him, and ſhewed me, 'his Tents, which were of a very great 'bigneſs, fell out of his Wounds, and 'could not be kept in: In three days 'he quitted his Crutches, and made uſe 'of a Staff only. In three Weeks he 'was able to play at Nine pins and run 'after his Bowl, and in leſs than a year 'he went to *New-found-land* as a Sea-'man.

'*Sir*, If you pleaſe to inſert theſe a-'mongſt the reſt of your *Miranda*, I do 'aſſure you they are undoubtedly 'true, upon the knowledge of,

Sir,

Dukes-head Bedford-ſtreet, Dec. 19. 82.

Your affectionate Friend and Servant,

Seymour Bowman.

From

From Mrs. *Booky* near *Charing-Cross*, *London*, I had this following of one Mrs. *West*, the Daughter of Sir *John Jacob*, who being extraordinarily afflicted with the Evil, and perplexed with many running Sores when she was young, and having spent several Hundreds of Pounds upon Physitians, Chirurgeons, and the like, all which pretended to give her Cure, which never being effected, (her Mother being very willing to use all means for her recovery, having no great Opinion of His Majesties Sacred Touch;) but Sir *John* her Father seeing all their Remedies failed, and small hopes of amendment could be expected by their Methods, resolves to use all imaginable means to procure His late Majesties Sacred Touch for her, by waiting on Him when He was at *Holmby*-House in order to the same. The which he having obtained of His Sacred Majesty, bringing with him his own Gold, which the good King was pleased to put over her Neck; she leaving off her Plaisters she formerly made use of, and keeping her Sores clean as she was directed by His Majesties Order, her Sores soon healed

of

of themſelves, and ſhe ſpeedily grew ſtrong and well, who for ſome time had been ſo weak and infirm, that ſhe could ſcarce ſtand or go. Some years after, ſhe leaving off her Gold, her Diſeaſe ſeized her afreſh, by gathering again in one of her Eyes, which proved both very painful and troubleſome, her Head ſwelling alſo to a very vaſt bigneſs, and in few days ſhe grew perfectly blind again. Her Father ſeeing this ſtrange and frightful change, enquires the reaſon thereof, and finding her not wearing the Gold about her Neck which had been given her, did attribute this new and freſh appearance of pain and ſwelling to her want of the ſame. And although it was ſome time before the Gold could be found, he not knowing at preſent what was become thereof; yet by diligent ſearch afterwards finding it again, and he putting it over her Neck, and ſhe wearing the ſame, her Swellings ſuddainly vaniſhed, ſhe recovered her ſight, and has the uſe of both her Eyes to this day, being in perfect health.

This following was ſent me from a very good Friend of Mr. *Bowmans*.

Mr.

Mr. *Browne*,

'HEaring you are Publiſhing a 'Book of the ſtrange Cures 'done by His late and preſent Majeſty 'concerning the Evil, give me leave 'to acquaint you with a remarkable 'Cure done upon my own Son, about 'three years of age, the Diſeaſe being 'ſo in his Eyes and Face, that he ap-'peared troubleſome to the Behold-'ers, and a very uneaſie Object to 'himſelf: But he being toucht with a 'Handkerchief dipt in the late Kings 'Blood, lent him by one Major *Gouge*, 'a Commander then in the Parliament 'Army, he was in 14 days perfectly 'cured of his Diſeaſe. And this I aver 'under my Hand,

ROGER TURNER.

From my Houſe in Cur-ſiters-Alley, Octob. 27. 1682.

This

This Letter was brought me by a very good Friend, and a Perſon of Quality, who deſired my inſerting of the ſame.

I proceed now to ſome of thoſe marvellous Cures done by His late Majeſties precious Blood, where at this day, as true Devoters to His Sacred Memory, there are many that have affirmed wonderful Cures performed by the ſame. And one remark hereof, is that of a Woman at *Deptford* near *London*, who was cured of her blindneſs, and many other Infirmities, ſhe only being Toucht with a Handkerchief which had been diſtained with His late Majeſties precious Blood.

Dr. *Francis Thompſon*, D. D. and Chaplain in Ordinary to His Majeſty, gives me this following Obſervation under his own Hand, where he writes, That being at *Hadham* with Mr. *King*, one of His Majeſties Penſioners, and going thither to Sir *Richard Atkins* his Houſe, where he obſerving a good Picture of a young Lady, Sir *Richard* told him it was one of his Daughters deceaſed, of whom he had a very remarkable

markable Story to tell him, which was as follows: That a little before the Kings Reſtauration, his Daughter having a Swelling in her upper Lip, for which he had conſulted ſeveral of the moſt eminent Phyſicians of the City of *London*, who at laſt concluded it to be the *Evil*, and adviſed him to go to the King then at *Breda* or *Bruſſels*, to be cured; whereupon preparing for his Voyage, he hapned to diſcourſe Sir *Orlando Bridgeman's* Lady, who intimated to him, that there were hopes of the Kings ſaving him his intended Journy; and that however in the mean time, ſhe would accommodate him with a Handkerchief or Cloath dipt in His Sacred Majeſties Blood, which had done ſeveral Cures, which certainly could do his Daughter no hurt, and if he would promiſe to reſtore it, ſhe would lend him it, to ſee if it might ſucceed accordingly with his Daughter as it had with others; upon which he received the ſame, and his Daughter frequently tapping her Lip therewith about a week or ten days, or thereabouts, by Gods bleſſing, and the uſe thereof, ſhe was perfectly cured to admiration.

From

From Sir *John Pettus* I had this following of Madam *Bowyar*, who having for many years been troubled with the *Evil*, and finding no eaſe by any Medicine whatſoever, ſhe not having the happineſs to come at our late Sacred King, of Bleſſed Memory, to be Touch'd: and underſtanding of his barbarous Martyrdom deſigned, ſhe uſed all imaginable means, and applyed her beſt Intereſt to gather or collect a little of his pretious Blood; the which ſhe having obtained in a piece of Taffany, did wear the ſame about her Neck, and within a very ſmall time after her uſe of the ſame, ſhe was perfectly diſcharged from her Diſeaſe, and hath ever ſince continued well, and is ſtill alive to confirm the truth thereof: And when ſhe had found this great efficacy thereof on her ſelf, ſhe lent ſeveral pieces of the ſame, which had been likewiſe diſtained with this pretious Blood, and where ever they were applyed to *Kings Evil* Swellings, they were ſeen ſuddenly to retreat; and ſuch as made uſe thereof, were as ſpeedily and ſucceſſively cured to admiration.

Since my reception of the aforenamed Hiſtory from Dr. *Thompſon*, I had this his Letter ſent me, wherein as a farther vindication of the former, he gives me two others, as follows;

Sir,

'ACcording to your deſire, I ſend you in brief the Import of what we diſcourſed, abridg'd of ſome Circumſtances; *viz.* That I being with Mr. *King*, one of His Majeſties Priſoners at Sir *Richard Atkins* his Houſe, when at *Hadham*: He told us, That one of His Daughters had a Swelling on her upper Lip, which the eminent Phyſicians of *London* concluded was the *Evil*, and accordingly adviſed him to repair then to the King at *Bruſſels* (or *Breda*) for Cure. But while he was preparing for his Voyage, he hapned to receive a Cloth dipt in the late Kings Blood, from the Right Honorable the Lady *Bridgman* (being famous for many Cures) whereby his Daughters Swelling was perfectly abated within a Week or ten Days, by Gods Bleſſing, only upon her frequent tapping

'ping the affected place with the ſaid 'Cloth. Since I told you this, I had 'it confirmed by my Lady *Bridgman* 'in Perſon, and by another parallel in- 'ſtance; That in a few days it cu- 'red a young Lady near related to 'her Ladyſhip (whoſe name muſt be 'ſuppreſt) of a Swelling alſo on her 'upper Lip, by dabbing it only with 'the ſame Sacred Gore, being a little 'wetted therewith.

'To which I may add, what I lately 'heard from an honeſt Loyal Citizen, 'of very good reputation in St. *Lau-* 'rence Lane, that a perſon went from 'his Houſe ſo blinded with the *Evil*, 'that he could not diſcern a Door- 'place in the Room, when he went 'out of it, and yet that very After- 'noon walked without direction from '*White-Hall* to his houſe, after he had 'been touched by his preſent Majeſty, 'whom God long preſerve; and that 'he knew ſeveral others touched, and 'every one cured.

This is all at preſent from,

From my Houſe in Silver-ſtreet near Wood-ſtreet, London, Dec. 21. 1682.

Sir, *Your aſſured Friend and humble Servant,*

Francis Thompſon.

There was a Scotch Merchant, who made it his buſineſs every Spring and Fall to bring People from *Scotland* and *Newcaſtle*, troubled with the *Evil*, to the King where ever he was in his Troubles; as at *Bruſſels*, *Breda*, *Bruges*, *Antwerp*, and the like; and before his return from the King, he generally acquainted Serjeant *Haynes* of His Majeſties Chappel (from whom I had this obſervation) how thoſe Perſons were which he carryed back with him, after they had been Touch'd: Amongſt the reſt of which, he related this remarkable Story, of one amongſt the reſt that came who was refuſed a Ticket by the Chief Chirurgeon then in Waiting (where he aſſured him, that all ſuch who had obtained His Majeſties Touch, received Cure therewith): But this poor Man being denyed the Touch of the King, by reaſon of the Chirurgeons not giving him a Ticket, telling him, He had more need of an Hoſpital than of His Majeſties Favor; affirming, That his Diſeaſe had more of the Pox than of the *Evil* in it: And he making great complaint to Serjeant *Haynes* of his hard

hard measure, with many protestations of his Innocency with all or any Woman-kind, and that he should think himself utterly undone if he might not receive the honor of his Majesties Touch with the rest of his Companions, desiring nothing more, they all bringing their own Gold with them. The Serjeant having more pity on him than the Chirurgion, made his application to Dr. *Erles* on his behalf, that he would please to move the King for his being Healed; the which having done, and the King granting his desire, The next time the Merchant came to the King with fresh People, he acquainted the Serjeant, that this poor man was perfectly recovered; and although his face was so monstrous to view, and accompanied with many deplorable and fetid Ulcers, that he was forced to cover them with green Silk, yet he received that great measure of health by His Sacred Majesty, as any one could expect to enjoy.

When the King was at *Brussels*, there was a Daughter or two of the Marquess of *Carasceens*, who was Go-

vernor of the *Spaniſh Netherlands*, which were brought to be healed by the King for their *Evil*; both which, within a very little ſpace of time after the reception thereof recovered to admiration: At the ſame time Serjeant *Haynes* told me, That not only *Scotch*, *Iriſh*, *Engliſh*, but ſeveral *French*, *Spaniſh*, *Dutch*, and *Walloons*, who were troubled with this Diſeaſe, were all healed by his excellent Healing Faculty.

From Dr. *William Payne* of *Winton*, I had this following Narration ſent me under his own hand: That he being to wait upon Dr. *Erles*, Lord Biſhop of *Sarum*, and diſcourſing of the *Evil*, Dr. *Erles* told him, That when he was in *Holland* with the King, there was brought on a Bed a very infirm Woman, ſo weakned with that Diſeaſe, that they were all unwilling to ſuffer her to be brought to His Majeſties preſence: The Chirurgeons were very much againſt it alſo, and Dr. *Erles* himſelf did much diſſwade it, leſt ſhe ſhould dye under His Majeſties hand, as was very much feared. But upon the Womans earneſt deſire, they

they did acquaint His Majeſty with her condition and with her requeſt: His Majeſty was pleaſed to permit her to be brought in, and did touch her, none ever thinking to ſee her alive again. Dr. *Erles*, a few days after walking in the ſtreets, did meet this Woman with a large Basket of Fruit upon her head; he enquired of her the way to ſome place whither he had occaſion to go: The Woman knowing him becauſe he did attend at her Healing, did preſently ſet down her Basket of Fruit, and ſaid, *Myn Heer, Meyn Heer, God bleſs your good King, and God bleſs you*, I am the Woman that was brought to your King to be Touch'd ſuch a day, naming the time, and ſee how God hath bleſt me with ſucceſs beyond all hopes, that I am ſo ſoon perfectly well and ſtrong as you now ſee me. This Dr. *Payne* had from Dr. *Erles* own mouth, and doth atteſt the Relation thereof to be true, as he ſhall anſwer before God. And as a ſecond Vindication hereof, when I read the ſame to the aforementioned Mr Serjeant *Haynes*, he tells me he can juſtifie the truth hereof, he

at the ſame time waiting upon Dr. *Erles* beyond Sea.

A poor Man that came out of *England* to *Bruges* to be touch'd in *Flanders* for the *Evil*, by the King when he was there, having a neck as big as four or five necks, and his Head very monſtrous: He being touch'd by His Sacred Majeſty, and waſhing himſelf with the Water. By that time this Man reached *Rotterdam*, onwards on his Journy to his return for *England*, ſtaying there two or three days, he ſent a Letter thence to Mr. Serjeant *Knight* then in waiting, that he was diſcharged from his Swellings, his Neck abated of his Tumor, and by the advantage of his Touch, he received perfect health and cure. Mr. *Tho: Morley*, Avenor to his Royal Highneſs the Duke of *York*, gave me this Obſervation, being both an Eye-witneſs of this Touch, as alſo of the Letter ſent to Mr. *Knight* being then at *Bruges*.

I could

I could mention many other Cures performed by His Sacred Majesty in his Exile beyond Sea; but I now proceed to several Cures acted by Him since His happy Restauration.

After the Kings Return from abroad, and entring His Royal Throne, where there were frequent Healings at His first coming, as sometimes three in a week, and these in great multitudes, as six hundred at a time, Mr. Serjeant *Haynes* tells me he hath observed amongst the rest that many which have been brought perfectly blind to the King to be Toucht, who having received the same, have been seen suddainly cured, and freed from their Distempers.

One Mr. *Edwards*, in the Parish of *Curry-rivall* in *Somersetshire*, who being sorely afflicted with the Evil, that both the sides of his Face were Scrophulated and Ulcerated, he being hereby not only made a sad spectacle to view, but his Eyes also made blind therewith, so much that he could scarce see the Sun or Moon, he coming up to *London* at His Majesties happy Restauration, in order to be healed by

by His Sacred Majeſty, within ſix weeks after His reception of the ſame, he was ſeen ſo whole, that his Eyes regain'd a perfect ſight, and his Face was covered with new Fleſh like that of a young Child, and lived many years afterwards without any relapſe. This I had from Mr. *Alford* of His Majeſties Chappel, who will always be ready to make good the ſame.

Mr. *Butler* Miniſter tells me of a Country-man, who having a Daughter very much troubled with the Evil, ſhe being about twelve years of age, about the time of His Majeſties firſt coming into *England*, ſhe being for ſome time made blind therewith, this Country-man getting her Toucht by our Sacred King, ſhe no ſooner received the ſame, but her Eyes immediately opened, ſhe looked upon the King, and that very hour ſhe was touched ſhe received cure, and hath ever ſince continued in perfect health. This he had from the Father of the Child who was thus miraculouſly cured.

The ſame Mr. *Butler* tells me, that within a ſmall time after our Kings coming into *England*, *Elias Aſhmole* Eſq;

Esq; Comptroler of the Excise, acquainted him with this following Observation, of one *Arrice Evans*, who then went generally by the name of *Evans the Prophet*, who being troubled with a very despicable and blasted Face, so that it was not only nauseous to view, but very fetid of smell, he coming to Mr. *Ashmole* to request the favour of his getting him toucht by His Majesty for the same, he utterly refused it, not thinking him a fit person to approach His Majesties Presence; and being stript of all hope or advantage from him, as also from many others which he had endeavoured to procure: He being utterly denyed the attaining the favour of the Kings Presence by any interest of Friends, at last resolves with himself (with an assured Faith, that if His Majesty did but touch him he should speedily recover) to attend the Kings coming by him in the usual Walks he takes in St. *James's Park*; the King at length coming that way, his Face being covered with a Red Cloath, the which he lifted up till he saw the King near him, which he afterwards letting fall down, cries out, *I am 'Rise Evans.* The King

King coming nearer him with his Attendants which waited on Him, ſome of them told His Majeſty that he was His Majeſties Prophet; the King coming at him, he kneels down, and cries, *God bleſs Your Majeſty*: The good King gives him His Hand to Kiſs, and he rubbing his ulcerated and ſcabbed Noſe therewith, which was plentifully ſtockt with purulent and fetid matter: within two days after his reception of His Majeſties ſacred favour, the aboveſaid Mr. *Aſhmole* ſaw this *Evans* cured, and his ulcered Noſe dryed up and healed. This Mr. *Butler* tells me he had it from Mr. *Aſhmole*'s own mouth.

From Mrs. *Watſon* in *Kingſtreet Weſtminſter*, I received this of her own Daughter, who was ſo ſeverely afflicted with the Evil, and her Swellings did ariſe to that bulk, that they very oft threatned her ſuffocation, by too cloſe compreſſing the Windpipe, ſhe uſing ſeveral means, and all fruitleſs, at length gets her toucht by our Sacred King; and when all other remedies fail'd her, at His firſt touch her Swellings abated, ſhe found ſpeedy eaſe and relief, and within a ſhort time per-

perfectly was cured and diſcharged from her Fears and Tumours.

From *John Plummer* Eſq; of *Windſor* I had this, of his own Child, who being put to Nurſe to one *Harſnetts* Wife of *New-Windſor*, who was her ſelf troubled with the Evil, after his Child had for ſome time ſuckt her Milk, ſhe ſuckt her Diſtemper therewith alſo: The Child being Toucht the laſt Summer by the King for its Diſtemper, did immediately recover thereupon. The great remark hereof is this, That when the Child left the Nurſes Breaſt, ſhe her ſelf fell ill, and grew weak, and for want of her being Toucht as well as the Child, ſhe died of the ſame Diſtemper within a ſmall while after the Child had left her.

Mr. *George Peryn*, Gentleman-Harbinger to His Majeſty, gives me this Obſervation of a Maid coming from *Portſmouth*, the Kings Builders Daughter, who was ſo miſerably afflicted with the Evil, and a Perſon ſo deplorable to view, that ſhe affrighted her Spectators; ſhe coming to *Windſor* to be Toucht, and getting to ſee the King at Dinner, her Face being uncovered,

covered, and she being taken notice of, was forc'd speedily to quit her place. This sad Object being within few days Toucht by our Sacred King, she suddainly amended after it, and her Face grew so whole, (which was furnished with many Ulcers) that there were but very few marks left of her former miserable aspect.

From the Earl of *Starling* I had this following, who told me his second Son being much troubled with a Scrophulous Swelling in his upper lip, having had the best advice he could procure from the most eminent Physicians and Chirurgeons to consult and advise about the same, they not giving him any appearance of Cure, advised his Lordship to get his Son Toucht by the King for the same; the which some small while after he obtained: he no sooner received His Majesties Touch, but received immediate ease therewith, and he hath remained well ever since.

From the Mayor of *Wickham* I had this, who having a Son about five years of age very much troubled with the Evil, that he was blind, and could not see, with a hard Swelling on his upper

upper Lip, and finding no good by all other means he uſed, he brought his Son to *Windſor* to be Touched; which ſo ſoon as he had received, his Eyes amended, the Swelling of his Lip abated, and he in a very ſhort time reſtored to health, the which he hath ever ſince enjoyed without any relapſe.

Sir *Roger Haſnet*, eldeſt Serjeant at Arms to His Majeſty, tells me of a Child of ſix years of age, who having ſeveral Evil Swellings about her Neck and Throat, and ſo perfectly blind that ſhe could neither ſee the light of the Candle, Fire, or Sun, ſhe coming to *Whitehal* to be Toucht, ſhe having been formerly Touched and loſt her Gold, her Diſtemper ſeiſing her again, upon her ſecond Healing by His Majeſty, and new Gold given, her Swellings ſpeedily vaniſhed, and within two hours were ſeen to leave her, and in fourteen days ſhe was perfectly reſtored to her former health. Sir *Roger* undertook her ſecond Touch, and ſaw the effects thereof, and will ſatisfie any man which may queſtion the truth thereof.

Mr.

covered, and ſhe being taken notice of, was forc'd ſpeedily to quit her place. This ſad Object being within few days Toucht by our Sacred King, ſhe ſuddainly amended after it, and her Face grew ſo whole, (which was furniſhed with many Ulcers) that there were but very few marks left of her former miſerable aſpect.

From the Earl of *Starling* I had this following, who told me his ſecond Son being much troubled with a Scrophulous Swelling in his upper lip, having had the beſt advice he could procure from the moſt eminent Phyſicians and Chirurgeons to conſult and adviſe about the ſame, they not giving him any appearance of Cure, adviſed his Lordſhip to get his Son Toucht by the King for the ſame; the which ſome ſmall while after he obtained: he no ſooner received His Majeſties Touch, but received immediate eaſe therewith, and he hath remained well ever ſince.

From the Mayor of *Wickham* I had this, who having a Son about five years of age very much troubled with the Evil, that he was blind, and could not ſee, with a hard Swelling on his upper

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Sir *Roger Haſnet*, eldeſt Serjeant at Arms to His Majeſty, tells me of a Child of ſix years of age, who having ſeveral Evil Swellings about her Neck and Throat, and ſo perfectly blind that ſhe could neither ſee the light of the Candle, Fire, or Sun, ſhe coming to *Whitehal* to be Toucht, ſhe having been formerly Touched and loſt her Gold, her Diſtemper ſeiſing her again, upon her ſecond Healing by His Majeſty, and new Gold given, her Swellings ſpeedily vaniſhed, and within two hours were ſeen to leave her, and in fourteen days ſhe was perfectly reſtored to her former health. Sir *Roger* undertook her ſecond Touch, and ſaw the effects thereof, and will ſatisfie any man which may queſtion the truth thereof.

Mr.

Mr. *Thamm*, Clerk of His Majesties Kitchin, acquainted me with this following remarkable Observation, which was of a poor Girl which came out of the North miserably afflicted with the Evil, to be Toucht by His Sacred Majesty; she was so perfectly blind that she was lead to *Whitehal*, having no sight at all: she having been healed by the King, the Film which covered and obstructed her sight did immediately break: after her Touching, she askt her Mother, Whether she were her Mother? telling her she could see her. After this she went without any help out of the *Banquetting-House* at *Whitehal*, and within a little while after the Healing, he saw this Child play with other Children before the moving Wardrobe at *Whitehal*; and this he is ready to confirm as well as affirm.

John Hebden Esq; tells me his Lady, who after a long time having made use of Physicians and Chirurgeons to little purpose, and being by their methods brought so low, that she was not able to go or stand for two or three months together, she being brought in a Chair to the *Banquetting-*

quetting-House at *Whitehal* to be healed by His Sacred Majesty for the Evil, she no sooner received the same, but immediately found a very great change in her self, and with the reception thereof she likewise received a new strength therewith, so that she walked without any help to the *Banquetting-House* Door, which could not stir or go for two or three months before, and amended speedily upon it, and she in a very short time arrived at that degree of health, that she grew every day stronger, and is now as well as ever she was in her whole life.

He likewise at the same time acquainted me of a Neighbouring Fanatick of his at *Battersey*, who having five Children, and all of them troubled with the Evil at once, the Parents using several means, but all proving ineffectual, one of these Children being got Toucht by His Sacred Majesty, by His means did immediately recover of her distemper: all the other for want of the same blessing and benefit, died of the like Disease.

Sir *Lionel Waldens* Son tells me of one *Markham*, who having ſeveral Running Sores under his Arm, whence iſſued out much ſtinking matter, and a very large Swelling on his Face, he being ſeveral years ſo weak that he could neither go or ride, he being Touched by the King at *Windſor*, in leſs than fourteen days he was diſcharged from his Swellings, his running Sores dried up, and he hath ever ſince continued well and ſound.

From Mr. *Robert Muryell* of *Cambridge* I had this following, concerning his Brother who there lived, who having for ſeveral years been troubled with Strumous Swellings along his Neck and Throat, he being healed by the King at *Newmarket*, his Swellings ſpeedily vaniſhed, and hath ever ſince continued in health, and that this Diſtemper hath for many years gone along in the Family: he told me of fifteen of his Relations which were afflicted with the Evil, and every one cured by His Majeſties gracious Touch; and amongſt the reſt he likewiſe aſſured me that one of his Brethren, who was a Student

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in *Trinity-Colledge Cambridge*, who leaving off his Gold, his Swellings did speedily shew themselves; but no sooner was his Gold put on again, but they were likewise found as readily to vanish.

Mr. *Thomas Dunckly*, belonging to his Majesties Closet, assures me that one Mrs. *Dorothy Philips*, who was miserably vexed with the Evil for many years, and had a very large Strumous Swelling in her left Breast, which afterwards turned to a Scrophulous Ulcer, so large, that he told me he could put his hand thereinto, she being in a very weak and deplorable condition, not able for above six months together to bring her Wastcoat together; and when she had tired all the Physitians and Chirurgeons she made use of about her Disease, she by Dr. *Barwick* was advised to go to be healed by the King; Mr. *Dunckly* gets her Toucht, which happened on a *Friday*; the *Munday* following she went down to *Loughborow* in *Leicestshire*, and returned back in a month very well and cured, without any outward application, or inward Physick, and is at this day

very well, living at the *Old Change* in *London*.

Dr. *Johnſon* of *Brantry*, *Rural Dean* of *Bocking*, ſending another poor Woman to Mr. *Dunckly*, in order to his getting her Touch'd by the King for the *Evil*, which Woman was perfectly blind therewith for above four Months before, ſo as ſhe was led up and down about the Houſe by her Mother; and whenever ſhe went to Church, her Mother was forc'd to lead her thither: This Woman, within a Month after ſhe had been healed by His Majeſty, ſhe regain'd her Sight, and was in that happy condition, that ſhe evermore led her Mother afterwards to Church.

Mr. *John Stephens* of His Majeſties Back-ſtairs, acquaints me of a Gun-Smith in *Wincheſter*, who being a Quaker, and very much troubled with the *Evil* in his Neck, he coming to him to deſire the procuring him a Ticket, in order to his being healed by the King: No ſooner had this Quaker this Ticket given him, but he tells Mr. *Stephens* his Faith was ſo ſmall,

small, that he did not believe the Kings Touch could much help him, or that there was any Power or Virtue therein, but resolved notwithstanding to make use of his Favor. This Quaker no sooner sees the King, but his Spirits immediately raised to a higher degree of Faith, and begot a greater belief in him, telling Mr. *Stephens* that his mind was quite altered, and he was certain His Majesty would heal him. This Quaker, within less than 48 hours after his being Touch'd, was very much amended, and before he could get home, was wholly discharged from his Swellings in his Neck: and as a publick acknowledgment to Almighty God for his great Cure, he went to the Cathedral Church at *Winchester* the first Sunday following, to pay his publick Thanks: And when he heard the King prayed for, he was taken notice of being more concern'd than at any other part of the Prayers, by lifting up his Hands as a greater and more sincere acknowledgment of the extraordinary Blessing he lately received, and is and hath ever since remained a true Son of the Church.

Marmaduke Ling, in the Parish of *North-Petherton* in *Somersetshire*, being a School-fellow of the same Mr. *John Stephens*, did likewise desire him to procure a Ticket (from Mr. Serjeant *Paynter* then chief Chirurgeon in waiting) for him, he having so large a Scrophulous Swelling in his Face, being very hard, and monstruously extended, that he scarce knew him; he being touched by his Sacred Majesty, within 14 days after his Swelling grew soft, and every day became more and more pliable, so that in six Weeks time it was like the other side of his Face: And in two years after Mr. *Stephens* saw him in *Somersetshire* there perfectly well. This and the former, he is ready to make good, when ever asked thereof.

A Servant-maid of my Mother-in-laws, living at *Enfield*, who having a very ill constitution of Body, accompanyed with many Scrophulated Swellings, and Evil Ulcers, and running Sores in both her Legs, being both very noysom and fœtid; she having made use of many Chirurgions and

and others, but without any relief; asking my advice, I ordered her to come up to *London* to be Touch'd by the King for the same; the which she no sooner received, but found immediate ease, her running Soars soon dryed up, and in a small while her Swellings abated; she leaving off her Gold, her Swellings began to appear again, as also a new vent of running, and she her self became disordered: She craving my advice the second time, I ordred her evermore to keep her Gold about her Neck, and ever since she followed my advice, she has had no further appearance of running Issue, Relapse, or Trouble.

A Nonconformists Wife, having more Faith in her than her unbelieving Husband, being very much troubled with the *Evil*, was brought to the King, in my waiting this last Summer at *Windsor*, to be Touch'd; who although she daily desired her Husband she might come before, she was evermore denyed the same, he telling her it was a piece of Superstition, and that there was no more Virtue in the Kings Touch than in another

Mans: Her Husbands occasions calling him to take a Journy, she resolves, if possible, to be healed by the King, and was brought into the Presence, she not being able to walk up. I have it for certain, That as her Faith was stronger than her Husbands, so the Effects thereof were as prevalent, whereupon she presently amended, and received great help and comfort. I should be evermore of this Womans belief, had I been in her condition, and should always desire with Dr. *Fuller*, that I might gain the favor of His Majesties Sacred Touch, and the happiness of being Healed by him; where I ought also to joyn gratitude to God the Author, and all humble thanks to His Sacred Majesty the Instrument of my recovery.

I having the great Honor of first waiting on His Sacred Majesty at his Chappel Royal at *Windsor* on my Knee, at which time was above forty miserable and charitable objects of Charity, as both *Scotch*, *Welsh*, *Irish*, and *English*, which were troubled with the *Evil*; many or most of which did find present ease and cure;

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Amongſt the reſt, I ſhall preſume to preſent this as a publick Remark of that days Healing; which was in a Child about ſix or ſeven years old, being one of His Majeſties Carriers at *Windſor*, who having a very large Swelling of his Neck, which was but little before brought to Mr. *James Maline*, His Majeſties Chirurgeon, and me to behold; we both adviſed a Cauſtick to be applyed thereto, the Matter which being therein contained being deeply lodged: But without following our advice, this healing hapning a few days after, I gave him a Ticket in order to his Childs being Touch'd; the which the Child having received, the Swelling the very next day did break, and Matter daily iſſued thence which leſſened its bulk, and in a ſhort time I ſaw the Child perfectly whole, and diſcharged from the Swelling.

A young Child of Mr. *Bradlyes*, near *Charing-Croſs*, being by me brought to the King to be healed at a private Healing at *White-Hall*, amongſt ſome others, where I only waited; being troubled with the *Evil* in her Eyes, which proved very troubleſom and irk-

irksome to her, very near spoiling her sight, and who could scarce get any Nutriment into her Mouth, which very often threatned her suffocation: This Child within six days after her being touched by the King, her sight amended, the hot Rheum in her Eyes abated, and her Mouth, which was so troublesome to her, became well, and she in a very short space perfectly cured.

Mr. *James Hollyer*, the Son of the famous Mr. *Tho. Hollyer* Chirurgeon, and my Master, who being troubled with the Evil, and having several running Ulcers which could not be cured by his Fathers best Art, all imaginable means proving ineffectual, he being at length touched by our Sacred King, his Sores suddainly dryed up, and never any appearance of relapse have since hapned to him.

Elizabeth Williams having the Evil in her Eyes for many years, which made them sore by their continual gleet, for which she had used many Medicines to little purpose, she being Touch't by the King for the same, did presently find ease, speedily recovered, and continues now in health.

Benjamin

Benjamin Fuller having a cold Tumour which seized his Elbow, in so much that he could not lift his Hand to his Mouth, nor remove it from any place without the assistance of his other, he having received His Majesties gracious Touch, did speedily amend, and became very well soon after he had received the same.

Henry Onsly in St. *Thomas* Hospital had very large Ulcers about him like Honey-Combs, which gave him that pain that he took no rest for many days and nights; that very day he was Toucht by the King for his Distemper, he found ease, slept well that night, his Sores soon healed up, and he to admiration hath ever since continued well and sound.

Carington Bransell, a poor Seaman, who having a cold Swelling in his Hands, that all the Tendons and Ligaments thereof were supposed thereby to be foul, he upon receiving His Majesties gracious Touch, recovered from his Swellings by its abating and lessening it self every day, and in a shots time after used his Hand, and grew perfectly well. These five last I had from the aboveſaid Mr. *Molins's*

Kinſ-

Kinſman, left me under his Hand, and ſent me from his Maſter.

Dr. *Eaton* tells me of two Women walking together near *Oxford*, which had lately come from *London*, with the Daughter of one of them, who had for ſome time been perfectly blind with the Evil, That day ſhe received His Majeſties Touch, ſhe at Dinner ſo well recovered her ſight, that ſhe having a Handkerchief ſhewn her, ſhe could tell what it was: Theſe two Women told the Doctor with abundance of Joy this Hiſtory, with thanks for the great bleſſing the Daughter lately received by His Majeſties Sacred Hand.

There's alſo another remarkable Obſervation brought to me of our Soveraign's late Touch here at *Whitehal*, juſt before he went to *Newmarket* this laſt Meeting, where amongſt the reſt, a Child of an Innkeepers in *Holborn*, having for ſome conſiderable time been perfectly blind, ſo that ſhe could neither ſee Sun or Moon, or the Light, who upon His Majeſties gracious Touch, the ſame Child recovered her ſight, the which ſhe keeps, and is very well at the writing hereof.

One

One *Thomas Coſtland*, (as another remark of His Majeſties favour) living near *Oxford*, and having many Strumous Swellings about his Neck, for which he had been touched and cured; but upon leaving off his Gold, his Swellings ſeized him afreſh: the Gold being new ſtrung, and put again about his Neck, his Swellings ſuddainly abated, and he to his dying day continued ever after in health, without any appearance of relapſe. This alſo I received from the aforeſaid Doctor *Eaton*.

From Dr. *White* I had this following of a Woman in *Lamborn* in *Berkſhire*, who being ſo grievouſly troubled with the Evil, that it made her ſo blind, that ſhe could not ſee croſs the Table; ſhe having been toucht for the ſame by the King, within leſs than fourteen days ſhe recovered her ſight, ſo that ſhe could diſtinguiſh between every one at the Table; and ſhe every day ſo mightily amended, that in a ſhort ſpace of time ſhe perfectly regained her ſight to admiration.

From

From Madam *Waterman*, His Majesties late Physicians Lady, I had this following Observation of a Person of Quality, who was much troubled with the *Evil* in her Eyes, as also many running Soars behind her Ears; for the curing both of which, all imaginable means were used before (His Majesties happy Restauration) by the most eminent Physicians and Chyrargeons in *London*: She by all their skill and advice no whit growing better, but having some appearance of help by longer use of their Medicines, and did purchase greater hopes than she expected, at length advanced to a very great measure of Cure; but this continued no long time: Some Years after His Majesties happy return into *England*, her Distemper seized afresh in her Eyes, and by my Lady *Ioyes* advice used several Remedies (who for some miles was sent for to advise about the same) but she using several means to as little effect as the former, she being evermore compell'd to keep in the dark, or close place, where she could not endure the sight of the light, not being able to walk in or out of the House without leading, no ways

ways capable of enduring the light of the Sun or Fire, or the very appearance of Day. This Lady being touched by our Sacred King, within two days after could endure the light without trouble; and in a Weeks time she received that miraculous Change (that she without any further help) could walk abroad by her self without any help or assistance, and hath ever since continued free from any further Distemper, although it hath been above fifteen or sixteen Years since she received his Majesties gracious Touch.

The aforesaid Lady tells us likewise of Sir *Nicholas Tucks* two Children, who both were also much troubled with the *Evil*; the one with running Soars behind her Ears, which were not to be cured by the utmost of Art; the other with soar Eyes, and an extraordinary Rhume: Both these being touch'd by His Sacred Majesty the last Summer at *Windsor*, received immediate Cure; as I had from the above-mention'd Ladies own Lips.

The

The Daughter also of the Honored Dr. *Waterman*, being much troubled with the *Evil* in her Throat, and Swelling, which proved very troublesom to her, so that for some time she was not able to hold up her Head, or move the same without pain; she likewise being touch'd for the same by His Sacred Majesty, within a few days after it, she much amended, and hath ever since continued well: But she, upon leaving off her Gold for some time, she felt new Pains and Swellings, but no sooner had she put the same Gold on again, but her Pain and Swelling abated, and found as speedy a Recovery, as the want of the same gave her fresh fears of its return.

This following I received also from the aforesaid Mistress *Elizabeth Bookey*, which was of a near Relation of her own, of a Child of about two years old, who having very many troubles upon her, as Fevers, Agues, Vomitings, and other Illness about that time of her Age; for which advice being askt from the most eminent Physicians, one amongst the rest judged it to

be

be an Evil humor cruſing about her body; others were of another Opinion, ſhe being for ſome time kept under the Phyſicians hands for ſome years; about the ſeventh Year of her age, the Humor gathered afreſh upon or very near her left Breaſt, which was ſo violent that it drew the child crooked, and made her to bend like a Bow: the ſore was opened and dreſt by an eminent Chirurgeon of our City of *London*; it being for ſome time kept open, at length healed up of a ſuddain, but it very quickly gathered again inwardly: The Relations then remembring the opinion of one of the moſt eminent Phyſicians who had formerly been conſulted, & that he ſuppoſed it to be an Evil humor, or the ſame Humor that begets the ſame Diſeaſe, uſed all imaginable means of having her Touch'd by the King: But he that had the moſt immediate care of her, ſaid it was the *Evil*, and if it were, it was not Touching that could help her, but it muſt be other means that muſt effect her Cure. The Relations not being herewith ſatisfied, they carried the Child to Mr. Serjeant *Knight*, Serjeant Chirurgion to His Majeſty,

who was of opinion that it was not the Evil: A year or two after, this Distemper seized her Eyes, where she met with such a violent Rheume, that it not only blistered her Eyes, but made Scars also in her Face. They made their second Address then to His Majesties Chirurgeon, who seeing the Disease so apparently discovered its self, that she had a Ticket, and was touch'd by His Sacred Majesty, the which she no sooner had received, but she immediatly found ease in her Eyes, and hath continued very well for these last ten years together, except upon leaving off her Gold, whereupon she saith she hath met with some small ilness in her Eyes, which upon putting her Gold on again, hath as suddenly vanished.

The Healing before the Kings last meeting at *New-market*, which was in *March*, before he left the City there was a very poor Country Woman brought in a Chair to be healed, which could neither go nor stand: His Majesty affording her His Royal Touch, she suddenly thereupon amended; the day following she was

ble to walk about the Room; and in two days after she was so perfectly recovered, that she went into the Country freed from her former Sickness, and discharged from her Scrophulated Swellings.

At the same Healing another young Woman which was very near blind, and very much disturbed with Strumous Swellings, and had also several running Sores about her, she being touch'd then also by the King, received perfect Remedy by the Royal Favor of his Sacred Hand. Both these, I my self was Eye-witness of, and therefore do confidently assert the truth thereof.

Being in the Society of many Persons of Quality, I had this remarkable following Observation from an eminent Person of this strange Cure. A Nonconformists Child in *Norfolk*, being troubled with Scrophulous Swellings, the late deceased Sir *Thomas Brown* of *Norwich* being consulted about the same, His Majesty being then at *Bruges* or *Bruges*, he advised the Parents of the Child to have it carried

ed over to the King, his own Method being used ineffectually; the Father seemed very strange at his advice, and utterly denyed it, saying, That touch of the King was of no greater efficacy than any other Mans. The Mother of the Child adhering to the Doctors advice, studied all imaginable means to have it over, and at last prevailed with her Husband to let it change the Air for three Weeks or a Month; this being granted, the Friends of the Child that went with it, unknown to the Father, carried it to *Breda*, where the King touch'd it, and he returned home perfectly healed. The Child being come to its Fathers House, and he finding so great an alteration, enquires how his Daughter arrived at this Health, the Friends thereof assured him, that if he would not be angry with them, they would relate the whole Truth; they having his promise for the same, assured him, they had the Child to the King to be touch'd at *Breda*, whereby they apparently let him see the great benefit his Child received thereby. Hereupon the Father became so amazed, that he threw off his Nonconformity, and exprest

his

his thanks in this method; *Farewel to all Dissenters, and to all Nonconformists: If God can put so much Virtue into the King's Hand as to Heal my Child, I'll serve that God and that King so long as I live with all Thankfulness.*

The following Letter came very lately to my Hands, which I shall here insert *verbatim.*

Mr. *Brown,*

I Am informed that you are Publishing a Treatise of *The Royal Gift of Healing*; and knowing that many are of the Opinion that there can be no benefit received without a strong belief, *&c.* Therefore pray to your many Obligations, add one more, by inserting this in your Book, *viz.* I was very much afflicted with the Distemper vulgarly known by the Name of the *Kings-Evil*, from seven years of age, until the time that I received His Majesties most gracious Touch: I was so much afflicted with it, that at some times my Face would be so Tumefied, that I could hardly see out,

or ſpeak plain: my Cheeks and Neck were full of Glandules, and I had ſuch a running Ulcer in my upper Lip, that at ſome times it appear'd like a Hare-Lip, and in a very bad condition I continued from the year 1648, until the year 1662, at which time all my Friends adviſed me to get the Favour of being Toucht: but I believing no further than I could ſee demonſtrated, though none could exceed me in Loyalty, I refuſed to go: but in a ſhort time after I had ſome Buſineſs of another Nature to go to *London*, which having ſoon after I came perfected, I did not dare go home again without being Toucht, becauſe I made that the pretence of my Journey. So then I went to ſome Friends in *London*, who gave me Recommendations to Mr. Serjeant *Knight*, who gave me a Ticket, and I waited upon His Majeſty as I was directed, and received His Divine Touch; which had ſo good effect upon me, that in two or three days I was very much at eaſe; and by that time I got home, which was within a fortnight, I was perfectly well, to the great Glory of God, the Eternal Honour of His Sacred Majeſty, and the

Law-

lawful Heirs of the Crown, whom God preserve, *Amen.* Sir, When I have the Happiness to Kiss your Hand, you shall have a more particular account from

Your Humble Servant,

Philip Williams.

From my House at the Globe in *Whites-Alley* in *Chancery-Lane London, Dec.* 10. 1683.

A poor Country-woman came with her three Sisters from *Oxford*, to be healed by His Majesty in the Week before last Easter: this Object of Charity came to my House in a very miserable condition, and was as well by Serjeant *Pyle*, His Majesties Serjeant Chirurgeon, as my self, viewed, and

her Distemper was concluded by [illegible] not to be the Evil; her Legs were both extraordinarily blistered; her Stomach was so weak, that she for some days could not eat any Dyet: I being upon pure Charity perswaded by her earnest Intreaties and Requests to have her Toucht, the which on her bended Knees she humbly requested, with that perfect assurance, that could she attain it, she should certainly gain her Cure; she at the publick Healing at *Whitehal* was Toucht by His Majesty: that very night she eat two Eggs, that for above ten days before nauseated any Dyet. The day following she was Toucht again, and with it she received His Majesties Gold: upon which her Sores and Blisters in her Legs dryed up, she speedily thereupon amended, and within a very few days to admiration was perfectly retrieved from her Disease, and to this day is a visible Object of His Majesties great Cure, (the beginning and ending of which I saw) to His Sacred Thanks and Glory.

From Mr. *Whitacre* of *Winchester* I had this following, of a Child of one Mr. *Harbins* of the same place, who being

being perfectly blind with the Evil, and the being Toucht by His Sacred Majesty for the same at *Whitehal*, she immediately received great benefit thereby, and recovered her sight to that great degree, that walking the same day along with her Mother by the Maypole in the *Strand*, she ankt her Mother what that long Pole was for: which she thankt God she then perfectly saw, and hath continued very well ever since.

Elizabeth Dewolders of *Flushing* in *Zealand*, was touched by the King for the Evil about thirteen years since, who having many running Sores about her Neck, soon after her touching she immediately received benefit, and within a little while after her Sores perfectly dryed up. I saw this Woman my self, who came with her Sister who was troubled with the Evil to be Toucht this instant *October* at *Whitehal*, and she is perfectly healed, and hath continued so ever since.

William Luke of *East-Packham* in *Kent*, a Blacksmith, who having the Evil very much in his Eyes, was toucht by the King for the same, and received immediate benefit thereby: he was

was touched about Easter, and every year about the same time he meets with a fresh return thereof; he comes about forty miles, and every year he gains the Kings Touch, he receives Cure therewith, and goes home very well, and follows his Calling. This I had from Mr. *Doublebrook*, who is one of His Majesties Yeoman-Ushers, and who always brings him to the King to be Touched.

From Mr. *Millart*, one of the Yeoman-Ushers to the Yeomen of the Guard, I had this, of a poor Woman who was his next Neighbour, who being so grievously troubled with running Sores about her Neck, that she was near wasted and consumed to nothing, she was brought in a Chair to the King to be Toucht, and immediately found benefit thereby, and within a short time after she returned home to *Breda* in *Brabant* perfectly recovered, and since that sent him a Letter, with thanks, of her continuing well to this hour.

From Mr. *Doublebrook* I had this following also, of a Woman who came from *Virginia*, whose Nose was almost eaten away with the Evil, and her

Eyes

Eyes consumed with that Humour, she being brought by him to the King to be Touch't, immediately received benefit thereby, and returned to her own Province, and as a token of Thanks to him, she sent him a Pair of Gloves, with a Letter, wherein she certified him that she was recovered from her Disease, and was perfectly healed. This he received from her within a year and a half after, from *Virginia*.

I might have introduced many more Examples of the great Cures which have been performed by the Sacred Hands of our Kings and Queens: but I hope these may be sufficient to satisfie the reasonable Man.

May our Blessed SAVIOUR therefore, the great Physician of the Soul and Body, evermore add many years to our Sacred Majesties Age, that he may always appear more glorious, as the Rising Sun over his People, diffusing of his Healing Rays: May Fortune and Glory be ever the Fruit and Pleasure of his Sacred Person: And may he ever be himself free from all such Sickness and Diseases as he cures in others; whose Health is the Health of his Nations, and whose Life is the

Life of his Kingdoms: And as the great KING of Kings hath hitherto miraculously preserved his Defender of the Faith, so may He evermore keep Him from the Malice of his evil Subjects Tongues, and from the filthy Contagion of their ill Manners: May the Preserver of Mankind furnish his Royal Person continually with a strong Army, a faithful People, a flourishing Nation, a peaceful Church, a serene Sea, an invincible Throne, and happy Islands; that as all the World doth pay Tribute to our Soveraign's great Name, so they may also reverence his Divine Healing Nature.

M

An Account of the Persons touched by his Sacred Majesty King *Charles* the Second, for the Cure of the *Kings Evil*, from *May* 1660. taken from the Register kept by *Thomas Haynes* Esq; Serjeant of His Majesties Chappel Royal.

Months.	Number of Persons.
1660.	
May and *June*	900.
July	1084
August	781
September	1691
November, December, January	1349
	6725
1661.	
February, March, April,	1492
May	1236
June, July, August,	758
September	527
October	450
November	727
	December

Months.	Numbers
December	267
January, February.	342
	4619.

1662.

March	958
April	385
May	262
June, July, August,	337
September	343
October	578
November	789
December	249
January	104
February	270
	4275.

1663.

March	505
April	1284
May	930
June	499
July	60
August	35
September	374
October	447
November	142

De-

Months.	Numbers.
December	66
January	31
February	364
	4667
1664.	
March	742
April	1096
May	1127
June	80
September	303
	3385

An Account of Persons Touch'd by His most Sacred Majesty King *Charles* the Second, for the Cure of the Kings Evil, from *May* 1667. to *May* 1682. taken from a Book or Register thereof, kept by Mr. *Thomas Donkley*, Keeper of His Majesties Closet belonging to His Majesties Royal Chappel.

1667.

Months.	Numbers.
May	10
June	53
July	28
August	

August	15
September	109
October	382
November	384
December	133
January	59
February	378
March	984
April	971
	3078.

1668.

May	422
June	57
July	57
August	19
September	363
October	191
November	262
December	300
January	69
February	217
March	360
April	1326
	3543.

1669.

May	178
June	31
July	40

August

Months.	Numbers.
August	13
September	53
October	000
November	512
December	205
January	090
February	131
March	819
April	1001
	2983
1670	
May	195
June	69
July	13
August	24
September	13
October	457
November	353
December	96
January	17
February	30
March	401
April	1709
	3377
1671.	
May	43
June	18
July	133
August	215
September	119

Months.	Numbers.
October	67
November	390
December.	320
January	14
February	124
March	1212
April	918
	3568

1672.

May	122
June	18
July	37
August	86
September	67
October	116
November	692
December.	221
January	12
February	218
March	1488
April.	744
	3771

1673.

May	77
June	116
July	7
August	66
September	227
October	630

Nov.

Months.	Numbers.
November	350
December.	157
January	57
February	93
March	950
April	1727
	4457
1674.	
May	131
June	67
July	69
August	57
September	252
October	453
November	524
December.	278
January	17
February	351
March	713
April	2160
	5079.
1675.	
May	301
June	105
July	179
August	53
September	203
October	832
November	554

Months.	Numbers
December.	39
January	11
February	505
March	282
April	607
	3471

1676.

May	339
June	77
July	35
Auguſt	33
September	224
October	452
November	613
December.	000
January	137
February	134
March	900
April	1450
	4454

1667.

May	544
June	55
July	72
Auguſt	177
September	104
October	261
November	272
December.	406

Janu-

Months.	Numbers.
January	1
February	198
March	1953
April	584
	4607
1678.	
May	401
June	98
July	34
August	40
September	259
October	233
November	242
December.	000
January	10
February	2
March	607
April	1530
	3456
1679.	
May	15
June	258
July	35
August	75
September	90
October	344
November	590
December.	26

January

Months.	Numbers.
January	19
February	000
March	1127
April	1173
	3752

1680.

May	377
June	64
July	50
August	13
September	88
October	83
November	322
December.	93
January	1
February	50
March	830
April	1825
	3796

1681.

May	222
June	103
July	50
August	120
September	95
October	399
November	1029
December.	184

Months.	Numbers.
nnary	419
bruary	711
larch	214
pril	2461

1682.

lay	260
ne	339
ly	106
gust	49
ptember	1027
tober	221
ovember	1371
ecember.	815
nnary	4
ebruary	1594
larch	220
pril	2471
	8577

Summa totalis, 92107.

FINIS.

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